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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

RESPECTFUL DEMEANOUR TOWARDS
CONSTITUTED AUTHORITIES A
CHRISTIAN DUTY.

AMONG the evil practices of those who are seeking to subvert our constitution in church and state, there is none more conspicuous, at the present moment, than that of ridiculing the existing authorities of the country. The system has been of late carried to an excess, which, unless timely checked, must soon destroy all the outworks, and at length the very essence, of our civil and religious polity. Even the tribunals of public justice, which had been hitherto usually exempt from every species of attack, and where "contempt" has been wisely guarded against by the power of inflicting exemplary punishment, have been subjected to this injurious abuse. In every place in which the fomentors of our political evils have had occasion to appear, the ordinary respect for rank, and station, and official dignity has been attempted to be set aside. Even our venerable administrators of justice, men usually as conspicuous for their urbanity and patience, and disinterested attention to all parties, as for their legal knowledge and scrupulous decorum of language and conduct, have been interrogated and retorted upon with a want of courtesy, which, by themselves, would scarcely have been exhibited towards the most undeserving profligate before their bar. The customary forms of respect are

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systematically infringed; and from the court of a country coroner, to the highest tribunals in the metropolis, every effort is made to raise a suspicion or a laugh (it matters little which) against those who support the dignities, or administer the justice, of the nation.

It was well observed by that wise and meek defender of our Ecclesiastical Polity, Richard Hooker, that "he that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers; because, they know the manifold defects whereunto every kind of regiment is subject; but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind—under this fair and plausible colour whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it. Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present state because thereby we either hold or seek preferment, but also, to bear such exceptions as minds so averted before,

hand usually take, against that which they are loth should be poured into them."

Actuated probably by considerations of this kind, there are those among us whose reiterated and only theme is, the grievances, real or imaginary, under which we labour; and it is but too true, that they seldom or never want "attentive and favourable hearers." The brighter side is, by many, not thought worthy of exhibition. To descant upon our great and numerous mercies, to shew how highly we have been favoured, nationally and individually, to dwell upon "our creation, preservation, and all the blessings of this life, but, above all, upon the inestimable love of God in the redemption of the world by our Lord Jesus Christ," would be far less welcome to the ears of many than to give a misanthropical view of our condition, and to represent even our privileges but as the badges of an overwhelming slavery. Certain it is, that the indecorous conduct in question is but too well received among those who mistake arrogance for honest boldness, and audacity for truth. Even the most commonplace dulness and imbecility are construed into wit and sprightliness, when the object of their attack is invested with official dignity. The more grave or sacred the occasion, the more credit is assumed by our self-constituted heroes, for their violation of the rites of ordinary deference and decency. A sneer at a prelate, or a petulant reply to a judge, is retailed from lip to lip as a happy instance of patriotic ability; while a jest upon the Bible itself is considered more poignant still, because the felicity of the sarcasm is measured by the sacredness of the subject.

Under circumstances like these, it becomes important to recollect, that a respectful demeanour to constituted authorities is a Christian duty, and one which ought especially to be encouraged and enforced in this age of unbounded innovation. Names,

it has been said, are things; and it is very certain that the exterior forms of respect for any office have seldom been violated with impunity, without the office itself being soon exposed to contempt. If those who minister in our courts of justice, no matter what their rank or order, are to be brow-beaten and insulted in the discharge of their duties, justice itself must soon become a name, and the boasted privileges of British jurisprudence sink into the capricious arbitration of a popular assembly.

It may at first sight appear somewhat invidious, and at all events wholly unnecessary, to obtrude observations like these upon the pages of a religious publication; but if we consider how deeply the germ of this propensity is seated in almost every human heart, and how much need there is of Christian humility *wholly* to extirpate it, it will not appear unnecessary, in times like these, to have touched upon the subject. Men naturally dislike the superiority of a neighbour, and too easily learn to feel a secret pleasure, when those who are exalted above them in station are exposed to any little inconvenience or mortification which appears to reduce them to their own level. Hence the propensity to exult over the insults cast upon constituted authorities. The misplaced repartees of the most abandoned character before the legislative assembly of the nation, or the indecorous flippancies of a parodist or libeller before the tribunal of his country, are treasured up and repeated with avidity and conscious satisfaction, by many who have neither ear nor heart for the maxims of sober wisdom which are usually heard in such assemblies.

By persons who choose to confound the decent forms of a well-ordered society with that glozing insincerity which the Gospel commands us to avoid, it is sometimes asked, "Why should we affect or assume a respect which we do not feel; or address with the language

of deference a public officer, for whose private character or opinions we entertain a secret contempt?" Questions of this sort are seldom answered satisfactorily by the rules of casuistry. Indeed, they are not often asked with the intention of their being answered at all. To those who *really* wish to know their duties to constituted authorities, the Scriptures furnish an unequivocal guide. The obligation to decorum and respect, even towards evil governors, is there so frequently and forcibly displayed, especially in our Lord's own recorded observations, and in the writings of his Apostles, that any remark upon the subject on the present occasion would be quite superfluous.

It was the character of certain seducers mentioned by St. Peter, that they were not afraid to speak evil of dignities. It is impossible that a person can be scripturally included under the name of a Christian, to whom this character applies. Not only does Christianity enjoin the more substantial duties which constitute just submission to authority, but even those minuter acts of respect, which, as Mrs. H. More observes on another occasion, are a sort of dead hedge to preserve the quick. St. Paul, whose manly sincerity of character will not be suspected, could say even to a heathen judge, and one of no very excellent private character, "Most noble Felix." It is true, we find this eminent Apostle on *one* occasion violating for a moment the respectful demeanour which he, at other times, uniformly inculcated and practised towards constituted authorities; but even that exception became incidentally the means of confirming the general rule. This occasion was very remarkable. Being summoned before the tribunal of the High Priest as an atrocious criminal, for embracing the Gospel, and preaching it to the Gentiles, he began his defence with a reference to his general character, protesting that

he had lived conscientiously before God unto that day. His object was evidently to explain his motives, and to prove his innocence of intention. But scarcely had he uttered the first sentence of his defence, before the High Priest most iniquitously and illegally commanded him to be smitten on the face. The Apostle immediately reproached him with his duplicity in pretending to sit there to judge him after the law, and yet to command him to be smitten contrary to the law; adding a prediction, which was remarkably fulfilled, of the punishment which God would inflict upon him for his criminal conduct. Here surely was a case which might have seemed to justify the severest invectives. This unjust judge in his official station had acted wantonly, cruelly, and illegally; and completely excluded himself from the protection of the laws which he sat to administer. Had such a case occurred in our own country, no reproach would have been thought too great for the occasion; and had the sufferer in the warmth of his indignation broken out into a torrent of invective, or even inflicted summary vengeance for the insult, it would by many have been thought not more than the occasion might justly demand.

But how different were the sentiments of the Apostle! "And they that stood by said, Revilest thou God's High Priest? Then Paul said, I wist not that it was the High Priest; for it is written, Thou shalt not speak evil of the ruler of thy people." His apology was as prompt as his offence. "It is probable," observes a justly revered commentator, "that the Apostle meant to allow, that in the warmth of his spirit he had not adverted to the person who had given the orders, or was not aware that he was the High Priest." (Scott *in loco*.) He felt that no provocation could justify the want of decent respect towards the constituted authorities of his country. If they had acted illegally, or vexatiously, re-

dress must be had in another manner; but contumely was a weapon which even an Apostle, and in a most equitable cause, had no prerogative to employ.

But, why should we say an Apostle, when even angels themselves are recorded to have experienced a similar feeling? Michael the archangel, though justly indignant at the conduct of the great enemy of God and man, "durst not bring against him a railing accusation." Archbishop Tillotson accounts for the fact by saying, that he believed angels had neither talents nor disposition for railing, and that probably Michael thought Satan might be too hard for him at such a weapon. St. Jude who relates the circumstance intimates that all persons were not so conscientious as this seraph, and well knowing that detraction and ignorance are not unfrequently companions, he adds, "These speak evil of things which they know not." It is to be feared this last circumstance is but too applicable to many of the railers at existing institutions; for among the most vehement opposers of established usages will be always found those who, from their education and station in life, must necessarily be unacquainted with the bearings of the subjects which they profess to discuss. In religion and politics, as in other things, knowledge is usually the parent of modesty, and those who see farthest will most dread and deprecate the unmeasured censure in which ignorant and short-sighted persons are too apt to indulge.

St. Peter, the contemporary of St. Jude, we have already seen, places "speaking evil of dignities," among the sinful practices of certain teachers, who should infest the church of Christ; and, like Jude, urges the example of the angels, who would not bring a railing accusation even against Satan himself. If angels are acquainted with human affairs, what

must those holy beings think of the obloquy, with which it is now so much the custom to load our civil and ecclesiastical dignities? Even if it were proved, that they deserve all that is said to their disparagement, the practice in question would still be unjustifiable; how much more then, when without proof or argument, upon the slightest report or suspicion, and often upon the mere invention of designing men, the authorities of the country, from the lowest to the highest, are assailed with the invectives of an unbridled press, and the vituperation of ungoverned tongues!

If civility and courtesy be due to all men, and if, without the decent usages of respect, no affairs, public or private, can be satisfactorily conducted, the practices in question are as hostile to the well-being of society, as they are contrary to the Gospel of Christ. Indeed, the two are essentially connected; for, in proportion as Christian usages prevail, the well-being of society will be secured. Even admitting that magistrates and judges may be wrong, the violation of the exterior marks of deference, and the ordinary language of respect will only tend to increase the evil, and to prevent the remedy. Every uncourteous expression, by exciting irritation, throws an obstacle in the path of justice, and raises prejudices which cannot easily be overcome. Indeed, such is the nature of man, that honourable spirits will not long be found to act in offices to which popular obloquy is attached; so that among the surest modes of rendering the "dignities" of a state the least deserving of its members, is to encourage the practice of "speaking evil" of them, and infringing the decorum of conduct towards them which their station so justly demands.

But to the Christian the conduct of his Saviour must ever be the strongest argument; and what that

conduct was, in reference to the subject in question, needs not be formally recited. It is impossible to read his life without observing how completely he performed the part of a loyal and obedient citizen, and that not only in the more substantial points, such as "rendering to Cæsar the things that are Cæsar's," but even in the minuter forms of respect and civility, to every recognized authority. His meekness, his submission, his patience before the tribunal that condemned him form a noble contrast to the captious petulance, and but half-suppressed audacity, by which, in the present day, some think to gain credit with the unreflecting multitude. And what adds infinitely to the force of the argument is, that *His* was a righteous cause; while in the case of those who employ the weapons in question, their cause is often as evil as their conduct, and the candour and forbearance of their judges as much to be admired as the malignity and disingenuousness of those who judged our Lord were to be condemned.

It has already been remarked, that the spirit of the present age is, generally speaking, too little inclined to those respectful usages which are necessary to the very being of civilized society. The language and conduct of the young to the old, the servant to the master, the child to the parent, have undergone a remarkable change within the last century. In some respects, the change may, doubtless, be an improvement. But in others it is fraught with evil; for to mankind at large the prescriptive usages of distant respect are a more powerful safeguard to the just balance of society, than the deductions of reason and political expediency. The times imperatively require that every parent should teach his child, and every preceptor his pupil, that "to order himself lowly and reverently to all his betters," is not an unmeaning part of his catechetical

instructions, and that much less is it a mark of a servile and degraded mind. "To esteem others better than ourselves" is the duty of us all; and in proportion as true humility of heart reduces it to practice, shall we feel disposed to "render to all men their due," as much in matters of decency as of justice. A captious satirical spirit in judging of the words and actions of those in authority, little comports with "the mind that was in Christ Jesus;" and to find gratification in the evidence of this spirit in others, is equally inconsistent with our holy profession. He who is our great Exemplar pities while he corrects his wayward creatures: how little then does a disposition, prone to accuse and backward to justify, become those whose very existence depends upon the exhibition of the exact contrary of such a line of conduct towards themselves on the part of their omniscient Judge. The Christian learns his duty to his fellow-creatures in the reflections that humble him before his Creator. Conscious of his own "sins, negligences, and ignorances," he can in some measure be touched with the feeling of the infirmities of others, as his all-meek and merciful Redeemer is with his own. Such an habitual feeling will lead to the very contrary of every thing like petulance of speech or harshness of construction. It will employ that restless activity which too many evince in scrutinizing the failings of others, to discover and amend our own. A disposition like this will lead to the best of all reforms; a reform radical as our sins, and co-extensive with our evil passions. Arduously engaged in casting the beam out of our own eye, we shall have little leisure or inclination to insult our brother for the mote that may be in his. The gentle graces of the Christian character, the kindness, the forbearance, the candour which we all need, and should all learn, in return, to bestow,

will exercise more extensive influence over our hearts. Thus will society be united by closer bonds; thus will the period advance when all discords shall for ever cease; and thus will be fulfilled that apostolic injunction: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

To the Editor of the Christian Observer.

AT a time when the impugners of revealed religion are so widely circulating their mischievous publications, it is of great importance for the friends of religion to be yet more active in diffusing suitable antidotes. Among those which the late blasphemous publications have called forth, I would mention with particular approbation the very useful and interesting little work of the Rev. T. H. Horne, A. M.; entitled "*Deism refuted, or Plain Reasons for being a Christian*;" which I am glad to see has already reached a second edition. It is cheap, and merits extensive circulation.

It is also to the credit of Mr. Bellamy, that he has shewn himself forward on this occasion, to vindicate the Scriptures from the misrepresentations of a most disgraceful publication, entitled "*The Deist*." I cannot consider all his answers quite in point; especially those which are founded upon the same peculiar views, which have given rise to so much discussion, relative to the translation of the Bible. The objections made to passages, which are represented as derogating from the moral perfections of God, are usually much better answered by arguments than by proposing a new translation. The hardening of Pharaoh's heart, for example, and similar difficulties, may be construed into a *permissive*

act, without injury to the Divine character.

But still some of Mr. Bellamy's answers are ingenious, and a few I believe are new; though most of them may be found in Poole's Synopsis, and other works. As the subject is peculiarly interesting at the present moment, from the lamentably wide diffusion of infidel objections, your readers may not be displeased, if I abridge a few of Mr. Bellamy's answers; and I do it the more readily, as several of them may furnish useful materials to your correspondents for Biblical criticism.

To the deistical objection, that Moses could not be the author of the book of Deuteronomy, because the 24th chapter describes his death, Mr. Bellamy replies, that the objection arises from want of knowing or considering that the present division into books and chapters is not always critically exact. The book of Moses called Deuteronomy in reality ends at the 23d chapter, where the final and affectionate farewell of Moses to the people is recorded; the 24th chapter properly constituting the first chapter of the succeeding book called Joshua. Joshua was well acquainted with Moses; and as it is said that he wrote the history of certain transactions *in the book of the law of God*, (Joshua, xxiv. 26)—probably the copy preserved in the ark, and which comprehended the Pentateuch—it may very naturally be supposed, without derogating from the authenticity of the books of Moses, that Joshua might have added those circumstances, which could not have been recorded by the original writer, or were not so likely to have been mentioned by him, as his own meekness, Numb. xii. 3, &c. There seems, however, no solid reason why Moses might not have written this last passage; and when all the circumstances of the case are considered, there appears nothing egotistical in it.

Mr. Bellamy, however, does not

think it necessary to avail himself of the above solution for *all* the passages which are brought forward by Deists to prove, that Moses could not have written the Pentateuch. For example, the strongest passage, which is that in Gen. xxxvi. 31—where it says, "*These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel,*" and which is urged by infidels to shew, that the writer of Genesis must have been aware of the circumstance of monarchy in Israel under Saul and David, which Moses could not be—Mr. Bellamy urges, *might* have been written by Moses; for that, in fact, Saul was not the first king of Israel. Moses himself is expressly styled king in Jeshuran; that is, Israel, (Deut. xxxiii. 5;) and in the Book of Judges, chap. ix. 22, it is said, "*When Abimelech had reigned three years over Israel.*" I am not aware whether this solution of Mr. Bellamy's is quite new; but I believe the best commentators have thought it most correct to view the whole of the passage in Genesis xxxvi. 31—39, as transferred from 1 Chron. i. 43—50. If Mr. Bellamy is right, the contrary is the case, and the passage in the Chronicles is copied from Genesis.

The name Dan was not given to the city of Laish, till after the Israelites conquered Palestine; yet Moses speaks of Dan. (Gen. xiv. 14.) The usual and certainly a sufficient answer is, that Moses might have written Laish, and that the transcribers have substituted the more modern name. But Mr. Bellamy contends, that there is no proof that the Dan mentioned Gen. xiv. 14, was a city at all: it might have been a river, and he thinks it was the river Jor-Dan. His argument is, that Jor means any thing descending with rapidity, as a torrent, which he conceives was the original name of the river. To this river Abraham pursued the kings, and thus executed

judgment upon them. Now Dan means judgment; Mr. Bellamy, therefore, construes the passage thus; "*and pursued them unto judgment:*" and supposes that as a memorial of the transaction, Abraham added the name Dan to the former appellation Jor; thus entitling it "the River of Judgment;"—in the same way as Eschol, or the River of Grapes; Berar, or the River of Tidings; Kidron, or the River of Mourning; Kishon, or the River of Strength. The whole of this is entirely conjectural, and I think rather plausible than true; yet it will, at least, shew that the infidel is not justified in bringing forward such critical cavils as the foregoing against documents resting upon such strong testimony as the Pentateuch. For supposing such a transaction really *had* taken place, it would necessarily throw a difficulty in the way of those who read the general narrative, without knowing of this particular circumstance; and how is it possible, in this distant age, to cast light upon transactions so remote? Nothing is more hazardous, or in general more unfair, than suspecting the authenticity of ancient writings, or the veracity of the writers, because we cannot reconcile all the facts of the narrative. Were it said that the daughter of Zion was centuries younger than her mother, a caviller who did not know that the daughter of Zion was a name by which the Jews denominated the lower city, might apply the passage to a person instead of a place, and thus render it absurd; and if the real fact were lost, who would be able to answer the objection? The ambiguity arising from the change of names in persons or places, and the different names of the same person or place, at the same time, are among the principal causes of the alleged difficulties which objectors have discovered in the books of the Old Testament.

The *fairness* of infidel cavils may be judged of from the assertion re-

tailed in "The Deist," that "all the books of the Bible are silent upon even the name of Moses, from the first book of Joshua to the second book of Kings; a period of about a thousand years." To confute this, Mr. Bellamy simply refers to Judges i. 20; iii. 4; 1 Samuel xii. 5, and also 8; in all which passages Moses is mentioned by name. The whole period from Joshua to Samuel was little more than *three hundred years*.

An equally unfair assertion, and which may receive an equally triumphant answer, is the remark of Volney, and his humbler disciples, that "it is in vain to look for any indication whatever of the existence of the five books of Moses in the book of Joshua, or the book of Judges, or the two books of Samuel, or finally in the history of the first Jewish kings." The object of this objection is, I suppose, to shew that the whole was a forgery in the time of King Josiah. A plain answer to it is as follows:—In the book of Joshua it is recorded (chap. viii.) that Joshua "*read all the words of the law, the blessings and cursings according to all that is written in the book of the law; there was not a word of all that Moses commanded that Joshua read not before the congregation of Israel.*" "All the words of the law" must necessarily include both the moral and the ceremonial law; and *the whole* of these can be found only in the books of Exodus, Leviticus, and Numbers. The "blessings and the cursings" are found only in Deut. xxvii. xxviii. Thus the Pentateuch was plainly recognized in the book of Joshua. With regard to the book of Judges, in the 28th verse of the 1st chapter, it is said, "*They gave Hebron unto Caleb, as Moses said.*" This plainly refers to Numb. xiv. 24, and Deut. i. 36. Again, in 1 Samuel xii. 8, the execution of the commission given to Moses, Exodus iii. &c. is confirmed. The seventy-eighth Psalm, which was undeniably written in the time of "the first Jew-

ish kings," abridges a large part of the history narrated in the Pentateuch. So much for Mr. Volney, and "The Deist's" assertions.

"It is impossible," says an infidel publication, that "Ehud could judge, that is, govern, eighty years," (Judges iii. 30.) It is not said that Ehud governed eighty years, but that the land had rest eighty years.

Volney and Voltaire ridicule the history narrated towards the close of Judges xv.; conceiving it preposterous, that a fountain should spring from a jaw-bone. But the solution of this difficulty is very obvious. From the ninth verse of the chapter, we learn that the name of the valley where Samson slew the Philistines was called "Lehi," which signifies a jaw-bone, a name expressly given to it by Samson on this occasion, (see verse 17.) When, therefore, it is said, "God clave a hollow place that was in the jaw," it evidently means the valley so called; and the translators of the authorized version have consequently added in the margin "or Lehi;"—"God clave a hollow place in Lehi." The passage was so understood by the ancient Jews. Josephus, as quoted by Mr. Bellamy, says, book v. c. 7: "There gushed from a neighbouring rock a stream of the purest water for the relief of his thirst; and this to the present day bears the name of the Jaw."

Objections are taken to such passages as Numb. xiv. 30. "*Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein.*" The plain answer is, that all such promises were conditional. See Exodus xix. 5; Deut. xi. 27, 28. This simple remark supercedes a large class of similar objections.

It is said, 2 Sam. xi. 3, "Bathsheba the daughter of *Eliam*," but in 1 Chronicles iii. 5, "Bathshua the daughter of *Amiel*;" upon which it is asked, "Can both these writers be correct?" Mr. Bellamy replies, "Yes, both are correct."—

The Hebrew word *Eliam* is a compound of *El*, "God," and *iam*, "with me;" and which, being translated, reads *God with me*. The word *Amiel* is only the same word transposed; which then reads, *with me God*.

One large class of objections has reference to an apparent discrepancy of statement, in detailing measures, numbers, &c. If *all* the alleged instances could be proved to be real contradictions, it would not follow that the volume is not authentic and true; since every person who has copied numerical statements himself, or examined the transcripts of others, must be aware how easily errors of this sort are made, and with what difficulty they are afterwards rectified. The greatest wonder, all things considered, is, that so *few* objections of this kind can be plausibly urged, amidst such a multiplicity of numerical statements as occur in the Old Testament. Even the art of printing has not succeeded in giving us any immaculate work: what literal and verbal errors might not then be expected in such a volume as the Old Testament, after its reiterated transcription during several thousand years. Its undeniable correctness in all *material* points is no slight proof of the providence of God in its preservation.

But Mr. Bellamy has in general preferred reconciling individual difficulties, to availing himself of this general apology; an apology the soundness of which no man versed in critical literature will deny. I shall give a few specimens of his answers, premising, as before, that they are chiefly selected from the stores of former defenders of the faith.

It is said, 2 Samuel xxiv. 13, "*shall seven years of famine come to thee in thy land*;" while in the corresponding narrative, 1 Chron. xxi. 12, it is said, "*Choose thee three years famine*." Mr. Bellamy replies to the alleged discrepancy, that the 21st of 2 Samuel is connected with the Christ. Observ. No. 215.

24th;—the 22d and 23d being only parenthetical, containing nothing but a psalm written by David at the time, and a list of his captains. Now the 21st chapter informs us, verse 1, that three years of famine had already been in the land: the year when Gad delivered his message was therefore the fourth, so that three years *in addition* would make up the seven. The writer of the Chronicles takes no notice of the years of famine which had already elapsed, and therefore mentions three only.

2 Samuel xxiv. 24, it is said, "*So David bought the threshing floor, and the oxen for fifty shekels of silver*;" but in 1 Chron. xxi. 25, it is said, "*David gave unto Omra for the place, six hundred shekels of gold*." Mr. Bellamy reconciles the statements by observing that "the place," that is, the whole estate, or plot of ground, might have cost the larger sum; while "the threshing floor and the oxen," which were only a *part* of the purchase, might have been valued at the smaller.

The number of the people of Israel and Judah at the census taken by David is stated, 2 Samuel xxiv. 9, at "*thirteen hundred thousand*," and, 1 Chron. xxi. 5, at "*fifteen hundred and seventy thousand*." On referring to 1 Chron. xxi. it appears, as just stated, that Joab gave in the numbers to David at "fifteen hundred and seventy thousand that drew the sword;" but by Numbers i. 3, it appears that none were to be numbered for actual military service except those above twenty years of age: the others we are expressly informed, 1 Chronicles xxvii. 23, David rejected agreeably to law. The number when *thus diminished* is not mentioned in the Chronicles, for which the reason is stated in the next verse, the 24th; but it is given in the second book of Samuel, xxiv. 9, and we find it to have been thirteen hundred thousand.

To give but one example more of alleged incorrectness of numbers—

2 Kings i. 7, says that Joram of Israel began to reign the second year of Jehoram, the son of Jehoshaphat, king of Judah. Chapter iii. says it was in the eighteenth year of Jehoshaphat; and chapter viii. that Joram had reigned five years, when Jehoram the son of Jehoshaphat began to reign. Thus it appears as if Joram began to reign in the second year of Jehoram, and yet that Jehoram began to reign in the fifth year of Joram. But on consulting the sacred narrative this paradox will be found to be literally true. Jehoshaphat, in the seventeenth year of his reign, having determined to assist the king of Israel against the Assyrians, appointed his son Jehoram to govern at home in his absence. Jehoram governed jointly with his father, as was customary in those days; and in the second year of his government the king of Israel died, and Joram his son succeeded to the throne. Thus the former of these apparently conflicting statements is verified. The latter is equally true; for five years after the accession of Joram of Israel, Jehoshaphat of Judah died, and Jehoram his son began to reign *alone*. Indirect and evidently unintended coincidences of this kind add very strong collateral testimony to the truth of the sacred narratives, as Paley has admirably shewn in his *Horæ Paulinæ*. A similar work, including the whole of the Old Testament history would be invaluable; but where shall we find a Paley to accomplish it?

None of the preceding solutions depend upon any alteration in the rendering of the original. Mr. Belamy has, however, in a number of others traded upon his own stock, and solved the alleged difficulties by means of a new translation. I may possibly, on a future occasion, submit a few of his emendations for the consideration of your critical readers.

CLERICUS SUBURBANUS.

To the Editor of the Christian Observer.

A CORRESPONDENT in your last Number has objected to the arguments of a former writer, to prove that sudden death is justly deprecated in the Liturgy. The question is not of sufficient practical importance to entitle it to further agitation; but most of your readers, I should think, will feel the force of the following well-weighed sentiments of Hooker on the subject, and which may very properly close the discussion.

E.

“ Our good or evil estate after death dependeth most upon the quality of our lives. Yet somewhat there is, why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. Death is that which all men suffer; but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some, by others desired. So that absolutely we cannot discommend, we cannot absolutely approve, either willingness to live, or forwardness to die. And concerning the ways of death, albeit the choice thereof be only in His hands who alone hath power over all flesh, and unto whose appointment we ought with patience meekly to submit ourselves, (for to be agents voluntarily in our own destruction is against both God and nature;) yet there is no doubt but in so great variety our desires will and may lawfully prefer one kind before another. Is there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion meaneth, that had not rather end the days of this transitory life as Cyrus in

Xenophon, or in Plato Socrates, are described, than to sink down with them of whom Elihu hath said, *momento moriuntur*, (Job xx. 5.) there is scarce an instant between their flourishing and their not being? But let us which know what it is to die as Absalom, or Ananias and Sapphira died; let us beg of God, that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David, who, leisurely ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion: in sum, taught the world no less virtuously how to die, than they had done before how to live. To such as judge things according to the sense of natural men and ascend no higher, suddenness, because it shorteneth their grief, should in reason be most acceptable. That which causeth bitterness in death, is the languishing attendance and expectation thereof ere it come. And therefore tyrants use what art they can to increase the slowness of death. Quick riddance out of life is often both requested and bestowed as a benefit. Commonly therefore it is, for virtuous considerations, that wisdom so far prevaieth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected, there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanity are censured with uncorrupt judgments; Charity is free

to make advised choice of the soil, wherein her last seed may most fruitfully be bestowed; the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of his glorious presence, as being then even almost in sight, a leisurable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after from the bottom of their hearts to pray, *O let us die the death of the righteous, and let our last end be like theirs!* All which benefits and opportunities are by sudden death prevented. And besides, for as much as death, howsoever, is a general effect of the wrath of God against sin, and the suddenness thereof a thing which happeneth but to few, the world in this respect feareth it the more as being subject to doubtful constructions, which, as no man willingly would incur, so they whose happy estate after life is of all men's the most certain, should especially wish that no such accident in their death may give uncharitable minds occasion of rash, sinister, and suspicious verdicts, whereunto they are ever prone. So that whether evil men or good be respected, whether we regard ourselves or others, to be preserved from sudden death is a blessing of God. And our prayer against it importeth a twofold desire: first, that death, when it cometh, may give us some convenient respite; or secondly, if that be denied us by God, yet we may have wisdom to provide always before hand; that those evils overtake us not, which death unexpected doth use to bring upon careless men, and that although it be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden."—*Hooker's Eccles. Polity*, Book v. Sec. 46.

FAMILY SERMONS. No. CXXXI.

Luke ix. 9.—*And Herod said, John I have beheaded; but who is he of whom I hear such things? And he desired to see him.*

THE monarch who asked this question could scarcely have forgotten that mysterious Infant, at whose birth Jerusalem was troubled, and to slay whom his father had put two thousand innocents to death. That Infant had now arrived at years of maturity; he had been from his childhood an extraordinary personage; "his fame was noised abroad;" his doctrines, his virtues, and his miracles attracted general attention.—Herod could not then be quite ignorant of his character and claims. Whence then the question in the text?

To answer this it is necessary to recall to mind the circumstances of the history. John the Baptist, having reprehended Herod for his vices, had been beheaded by him at the suit of a wicked and blood-thirsty woman, whose conduct the Baptist had reprobated. Since this event a superstitious report had spread abroad, that John had returned to life, and that Jesus, whose miracles at that time excited great attention, was no other than the person whom Herod had slain. We might have supposed that Herod himself would have seen the folly of such a report; and the text would appear to intimate that he did so: "*John I have beheaded; but who is this?*" But conscious guilt is usually superstitious; so that Herod, notwithstanding he was probably of the sect of the Sadducees, which believe neither resurrection nor spirit, was terrified into a supposition, that the victim of his cruelty had returned to life. It is said, Matt. xiv. 2, that he exclaimed to his servants, "*This is John the Baptist: he is risen from the dead; and therefore*

mighty works do shew themselves in him."

But, whatever might be the reasons which induced this wicked monarch to ask the question in the text, his inquiry is one that well becomes us all to propose. For he of whom Herod heard is no private character: the whole human race is interested in the events of his life and death; for this is he whom to know is life eternal, and without an acquaintance with whom we can have no well-founded hope for time or eternity.

Let us then consider, first, Herod's question; and, secondly, his desire.

First. His question was, "*Who is this?*" How different must have been the answer given to it by the various classes of persons with whom he was surrounded! His heathen courtiers would probably represent our Lord as a Jewish enthusiast, whose claims or pretensions were of no consequence but to his own sect or nation. The Israelitish scribe would represent him as an impostor, who pretended to be the promised Messiah. The hypocritical Pharisee would represent him as "a glutton and a wine-bibber, a friend of publicans and sinners." The vain, the careless, and the busy worldling would represent him as a troubler of their spiritual repose, and a preacher of unreasonably severe doctrines.

But how different would be the character given of him by the faithful servants of God, who "were waiting for the consolation of Israel!" Their language would have been, "This is He of whom the prophets did speak." This is he who when man fell was promised as the Restorer; this is the true Messiah, the Son of God, the Saviour of the world. Had some faithful and intrepid disciple of Christ been present when Herod's question was propounded, how interesting would have been his answer! Beginning with the

fall of man, which rendered an atonement necessary, and proceeding through the Old Testament prophecies, which predicted that such an atonement should be provided, he might have pointed his royal auditor to the object of inquiry, and said, "Behold the Lamb of God, which taketh away the sin of the world." He might have shewn how Daniel had specified the time, and Isaiah the events, of his life; and might have compared the substance with the shadow, the archetype with the type, in confirmation of his statement. He might have represented the love, the pity, the tenderness of the Redeemer; his zeal for the glory of God, and his unwearied services in the cause of mankind. He might have described—but who can describe?—the sorrows and persecutions which he suffered on our behalf. He might have exhibited his life-giving doctrine, and have shewn its blessed effects on the character and conduct of his disciples. He might have pointed to living instances of the covetous becoming liberal, the unchaste holy, and the irreligious devout, under its influence. He might have dwelt with eloquent ardour upon the eternal benefits, which would ensue upon a faithful reception of this Saviour as our Prophet, Priest, and King. He might have shewn, that by faith in him we become justified, and, being justified, have peace with God. He might have described the Redeemer in his original dignity and glory, as "equal with the Father as touching his Godhead," though now for a time "inferior to him as touching his manhood." He might have contrasted this inherent glory with his voluntary humiliation, and his submission to all the innocent infirmities of human nature. And having gone through the stupendous narrative, having displayed the Redeemer in all his mediatorial offices, he might have added, "Such, O king, is He of whom thou hearest these things."

It would not, however, have been possible for the most faithful disciple of Christ at that period, to have detailed *all* that we, who live since the accomplishment of our Lord's great work, have the opportunity and privilege of knowing. The Sun of Righteousness had then run but a part of his eventful course. The "agony and bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension" of the Saviour were at that time unaccomplished. The fulfilment of prophecy was incomplete; the last battle with the powers of darkness was not fought, nor had the dying Redeemer then exclaimed, "It is finished!" If, then, the unbelief of Herod was inexcusable, how much more ours, who have witnessed the final seal of Divine Truth set to these things! Let us, then, each seriously ask ourselves, "Who is this of whom I hear these things?" Is he really, as I have been told, and profess to believe, the Son of God, who came upon earth to die for the sins of mankind? Is he? And shall I neglect so great salvation? Does he lay the easy yoke of his commands upon me; and shall I refuse to bear it? Did he exhibit perfect love to God, and benevolence to man; and shall I, who take upon me his name and profess to be his disciple, continue cold in my religious and negligent in my social duties? Is he all-powerful, and shall I dare to disobey him? Is he all-merciful, and shall I neglect to love and serve him? Did he die for my salvation, and shall I not live to his glory? Was he patient, and shall I murmur? Was he forgiving, and shall I be uncharitable? Was He, in a word, my "sacrifice for sin, and my example of godly life;" and shall I slight that sacrifice, and neglect that example; thus "crucifying him afresh, and putting him to an open shame?"

Secondly. Having thus considered Herod's question, we arrive at the second part of our inquiry, name-

ly, his desire : "*He desired to see him.*"

—It is impossible to tell exactly what might be the cause of Herod's desire to see Christ. He might wish to ascertain whether it was really John the Baptist raised from the dead ; or he might be desirous of getting our Lord into his power. But most probably curiosity was his only or at least his chief motive ; which seems to be confirmed by what is said when he saw Christ some time after (Luke xxiii. 8.) "*And when Herod saw Jesus, he was exceeding glad ; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracles done by him.*"

Thus it is with too many persons in every age. They have a vain curiosity in religion ; they profess a desire to be acquainted with our blessed Lord, and his doctrines, while they are not under any practical obedience to his commands. But what will such ineffectual desires profit us before God ? Rather will they increase our condemnation ; because they shew that we had it in our power to know what our Saviour requires of us, but neglected the means of improvement.

Many reasons might be given why we should desire to become acquainted with Him of whom Herod heard such things. If, in the first place, we consider his dignity as the Son of God and the Creator of mankind, he has no small claim upon our attention. With what eagerness do persons collect to behold a prince, a hero, or an illustrious foreigner ! Yet what are all earthly kings and heroes to him, who is "the Sovereign and only Potentate, the King of kings, and Lord of lords !" Shall, then, the Son of God come upon earth, and propound doctrines which we do not think worth the trouble of attending to ; precepts which we take no pains to observe ?

Again ; the personal character of Christ demands our attention. What

benevolence filled that heart ! What love and tenderness beamed from that sacred countenance ! He was truly *the Chief among ten thousand and the altogether lovely* ; and as such well deserves that we should earnestly endeavour to become acquainted with his gracious character.

But the chief reason why we should desire to know Christ, is that our salvation depends upon this knowledge. It is not a subject of indifference or vain curiosity, or one which we may omit to study with impunity. Life and death, good and evil, are set before us. This Saviour offers eternal happiness to those who become truly acquainted with him ; and threatens everlasting punishment to those who continue disobedient and impenitent. Do we then think it too much to take the pains to think seriously on religion ? Let us remember that dying thus unconcerned, we must for ever suffer the consequences of our indifference. Or are we bold enough to say, that we have determined beforehand not to take up our cross and deny ourselves ; that we will act as others act ; and that though we are willing to be saved, we are not prepared to give up our passions and evil pleasures ? If such be our state of mind, fearful, indeed, is our condition. It is against such characters, that God has pronounced that awful threatening, "*Because ye despised my counsel, and would none of my reproof, I will laugh at your calamity, and mock when your fear cometh.*"

A time will arrive when we must all see Christ. He will appear at the last day to judge both the quick and the dead ; to receive the righteous into everlasting happiness, and to condemn the wicked to never-ending punishment. But with what different feelings will his appearance be greeted ! By those who have loved him upon earth, who have desired to see him in the means of his appointment ; in his word, his works, his providence ; in prayer, in medi-

tation, and in the ministry of the Gospel, his second appearing will be a source of inconceivable delight. He will hail such with the cheering welcome, "Well done, good and faithful servant: enter thou into the joy of thy Lord." "Come ye blessed of my Father; inherit the kingdom of heaven prepared for you before the foundation of the world." Such shall "see the King in his beauty, and behold the land that is very far off." All the clouds and shadows which concealed him from them in the present world shall be removed: they shall see him "face to face;" they shall be like him; and they shall enjoy his presence, and his favour for evermore.

But let us turn to the awful reverse. There will be no pleasure to the sinner in the appearance of Jesus Christ at the last day. So far from it, he will call on the rocks and mountains to fall on him, to hide him from his presence. Of those who, like Herod, saw Christ upon earth, in whose streets he prophesied, and who gratified an idle curiosity by the sight of his miracles, there will be many found, at the last day, whose knowledge only aggravated their guilt in rejecting him. The case will apply to ourselves. *We* have all the means of grace, and the hopes of glory in our possession; but it is a practical and personal acquaintance with religion that is necessary to render us true Christians. We all know something of Christ, as the Jews did among whom he appeared; but is our knowledge of the right kind? Does it influence our heart and conduct? Does it produce the fear of God, and an earnest desire to fulfil his commands? It is very possible to know all the doctrines of the Gospel, and to remember and admire the actions and sayings of its Divine Author without being really his disciples. Let us then examine our hearts; let us see, whether we repent truly of our sins—whether we

have a lively faith in the Redeemer—whether we steadfastly purpose to lead a new life, and whether we cultivate that most excellent grace of love or charity towards all mankind. Let us endeavour to acquire a more intimate and endearing knowledge of the Saviour, and a more eager desire to obey his laws and imitate his example. And then, though we cannot behold him, as Herod did, with our bodily eyes, we shall see him "as through a glass darkly," and enjoy his presence in the sacred ordinances of religion upon earth, and at length be translated into his immediate presence, where there is fulness of joy for evermore.

To the Editor of the Christian Observer.

It was the remark of a celebrated author, that what we do often we ought especially to endeavour to do well. This remark may be very forcibly applied to the reading of the Common Prayer by our clergy. Few comparatively read it as if they fully understood it. The fault, perhaps, arises, in a great measure, from our being so long used to the sound of the words that a manner is acquired almost in childhood, and long before their import is duly considered. This manner is not afterwards easily relinquished; and never will be so, unless by diligent attention to the subject *in private study*. The church is not the place for the experiment: there the heart, and mind, and voice should be better engaged than in analysing the critical import of phrases, and the corresponding mode of expression that belongs to them. But every young clergyman would do well, before his manner is irrecoverably fixed, to devote a regular time in private to weigh the critical import of each prayer, and the proper mode of presenting that import to the hearer; and he may be assured that the benefit will well repay the

time and labour devoted to the exercise.

The particular part of the service to which I chiefly intend to direct this remark on the present occasion is, "The Absolution." It begins, *apparently*, like a prayer—"Almighty God, Father of our Lord Jesus Christ," &c.; and the reader, naturally taking it for a vocative case, enunciates it as such. After a few lines, and before the sense is completed, or the principal verb discovered, the sentence assumes a *declarative* form, and employs the third, instead of the second person—"He pardoneth and absolveth," &c. The reader now finds something was wrong, but it is too late to amend it. The words uttered cannot be recalled. The same mistake, probably, occurs at the next public reading, and so on till it becomes a confirmed habit; and neither the reader nor the congregation comprehend the grammatical import of what is uttered.

But the private critical study which has been recommended, would shew that the words, "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins," are the *nominative case* to the verbs *pardoneth* and *absolveth*, and that the addition of the pronoun "*He*" before "*pardoneth*," is only intensitive. The above-mentioned error in reading arises partly from the length of the nominative case and its adjuncts, and partly from the false punctuation of most of our Prayer-books, which put a colon or period after "sins," instead of a comma or dash. The whole sentence, when read correctly, is clear and grammatically consistent; as if the minister said, "He"—namely this Almighty God, the

Father of our Lord Jesus Christ, &c. —*He* pardoneth, &c. The compilers of our liturgy were better scholars than to make one part vocative and the other declaratory, one part in the second and the other in the third person. And they were better divines than to begin with invoking the attention of the Almighty, and to conclude the sentence with an address to their fellow-creatures.

An individual instance may not, indeed, be of much importance; but if it induce your younger clerical readers to adopt the practice recommended, some of them may possibly find scores of other errors in the course of reading the daily service.

PHILO RUBRIC.

To the Editor of the Christian Observer.

It is a melancholy and awful circumstance, that there should exist, in the bosom of the most favoured nation on earth, too large a body of people who seem to be contemplating every thing that is irreligious, sanguinary, and anarchial, and to be animated with every moral element that the wise and good must abhor and deplore. Whether the cloud be soon to dissipate, or whether it be yet to thicken, and to pour its tremendous stores upon us, it is useless to conjecture. We may calculate on the moderation and fidelity of the respectable part of the community. We may hope to see vigour, wisdom, unanimity, and a tender and benevolent attention to the state of the country, among our rulers. Above all, we may repose our confidence in the mercy and goodness of God, who has hitherto been so gracious to us. But every one ought, in his sphere, to do what he can to promote the general good; and those who possess but humble powers, and move in the lowest circle, may look up to Heaven, and earnestly implore the Divine favour and protection.

With these impressions the following prayer has been written. The writer of it would only suggest the propriety of a prayer, referring to the times, being offered to God, once or twice in the week, in the family worship of pious Christians. Doubtless the prayers of many are daily ascending to God on the behalf of our country : nor will this paper have been written in vain, if the attention of Christians shall be more generally directed by it to the performance of a duty which will be productive of great advantage, whatever may be the result of our present circumstances.

ULTIMUS.

A PRAYER, &c.

Almighty and everlasting God, who hast prepared thy throne in heaven, and whose kingdom ruleth over all; thy ways are full of wisdom, goodness, and equity : look down upon us, we beseech thee, and hear our petitions, for the sake of our Lord Jesus Christ.

We bless thee, O Lord, for all thy goodness and loving-kindness to us, and especially for the redemption of the world through thy beloved Son. We thank thee for all the blessings, spiritual and temporal, that we enjoy in this favoured land. Thou hast been merciful and liberal to us as a people, protecting us in dangers, preserving us from calamities, and conferring upon us many and great blessings.

We confess, O Lord, that we have been forgetful, ungrateful, and disobedient creatures. We have not used and improved our various blessings as we ought to have done. To all of us belongeth confusion of face, because we have sinned against thee, and justly incurred thy displeasure.

Mercifully look upon us in our present circumstances. Deal not with us according to our sins and deservings, but according to thy abundant compassion. Withdraw not from us thy love and fatherly protection ; but

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be gracious to us, and bring to nought the evil counsels of the ungodly.

Thou, O Lord, art righteous in all thy works, and holy in all thy ways. We deserve to be punished, for we have not obeyed thy voice. But let thy anger, we beseech thee, be turned away from us ; and grant us grace that we may truly repent of our sins, and turn to thee with our whole heart, and live henceforward in obedience to thy laws. Pour down upon us the influences of thy Holy Spirit, that we, both as a people and as individuals, may consider our ways, and, being threatened with thy judgments, may learn righteousness. Grant that true religion may flourish and abound among us, and that we may be secure from all dangers under thy favour and protection.

Shed abundantly thy blessings, O Lord, we pray thee, on our Sovereign, on the Prince Regent of these kingdoms, on our legislative and judicial assemblies, and on all who are in authority. Give them sound wisdom and discretion ; guide them in all their measures ; and prosper them in all their endeavours to maintain among us our holy religion and all our civil blessings. Grant that all of them, with one mind and heart, may labour to promote thy glory and the welfare of thy people.

Have compassion, O Lord, on all who are endeavouring to diffuse infidelity and confusion among us. Enlighten their minds ; turn their hearts ; bring them to deep repentance in thy sight ; and cause them to know and value the blessings which they are labouring to destroy.

Suffer not the ignorant and unsuspecting to be seduced by plausible words from their acknowledgment of thee and of thy Gospel, and from their duty to those whom thou hast placed in authority over them. Incline the poor and distressed to seek the comforts of true religion, and the sustaining influences of the Holy Spirit : give them patience under

their sufferings, and in thy good time remove all their trials.

Unite us all, we beseech thee, in mind and heart, and make it our chief desire, and our daily endeavour, to fear Thee, to honour the King, to obey our rulers, and to cultivate and practise that righteousness which exalteth a nation.

Prepare all thy people, O Lord, for all the events of thy providence:

grant that they may live in the faith and obedience of the Gospel, and always put their trust in thee. Graciously overrule all events for the glory of thy name, and for the good of all men.

Hear us, O merciful Father, in these our humble requests, and be gracious to us now and evermore, for the sake of Jesus Christ, our Mediator and Redeemer. Amen.

MISCELLANEOUS.

REMARKS ON SCOTTISH SCENERY AND MANNERS IN 1819.

(Continued from p. 616.)

A PASSION for splendour in religious edifices would seem to be an influence unusually prevalent, of late years, in Edinburgh. In the vicinity of St. John's Chapel, appears the new Presbyterian Church of St. George; opened in 1814, at an expense of more than 34,000*l.*; and capable of accommodating sixteen hundred persons. This is a Grecian building, surmounted by a dome; and, so far, to such as are happy at finding out likenesses, resembles the St. Paul's of London. The general effect of the building is complained of by many, with whom I cannot agree, as heavy. The vestibule is certainly very handsome; and the whole structure forms a superb central finish to Charlotte Square, on the western side of which it stands. The interior corresponds with its outside; and altogether this pile may be called the modern cathedral of the church of Scotland. It is furnished, within, with crimson velvet, gold fringe, and costly cabinet work; to a degree which has probably surprised such visitors as connect with the Kirk ideas of homeliness and economy. But the influence has attacked even the Methodists of Edinburgh. Their chapel, in the old town, is fronted

with a colonnade. It will be well if *dandyism* (pardon the word) infect not communities as well as individuals.

The genius of Scotch architecture manifests an undue passion for effect in some of the civil buildings in Edinburgh; as, for example, in the new libraries, which look less like useful receptacles for books, than pillared halls, with volumes distributed along their sides, as part of the decorations. The transition from the subterranean cavities of the present Advocates' Library to the upper splendors, must be highly agreeable to such students as are fond of luxuriating among the latest delicacies of the press. Here they may read without effort, and without method, among the softest accommodations of literature.

To a person habituated to the usages of the Church of England, the Presbyterian worship will be apt to appear monotonous and languid. The omission of reading the Scriptures is a most serious neglect in its ceremonial. The singing is conducted by a person called the Precentor. It would be dishonest not to say, that bad, and proverbially bad, as are the parish clerks of England, the precentors in Scotland, as far as I could judge by the specimens fortuitously thrown in my way, are even worse. Surely there must be a conspiracy among them to desecrate the

noblest part of worship by affectation, by the music of the nostril, and by singing out of tune. The Edinburgh Institution for Sacred Music was, in part, established with a view to their reformation. It is a plan which merits all success. I was present at one of its public exhibitions; where, after the introductory overture, the whole strength of the orchestra performed a plain psalm tune (Bradford,) with such precision, power, and correctness of taste, that I have seldom felt more sensibly the legitimate influence of music. If the general body of precentors will take their lessons from such masters, they will at once satisfy both a scientific and a devotional ear. An attendant on the service of the Kirk will readily interpret the meaning of the familiar saying of Charles the Second, that 'no gentleman could be a Presbyterian.' Not that the king's assertion contains the shadow of a shade of argument against the worship in question; for who does not see, that this species of logic may be made to recoil, in the counter sarcasm, that if a gentleman (and especially a gentleman of the age of the Restoration) could *not* be a Presbyterian, he *could* be a vulgarian, a buffoon, a libertine, and an atheist. And this it is to play with a weapon which cuts with both edges. But things are as they are. In the Establishment of Scotland, there is an apparent deficiency of interest. The minister, with the exception of the psalmody, monopolizes the whole service. There is no intercommunity of devotional exercise. If, however, gentlemen incur loss of caste during attendance at their respective churches in the country, they have an annual opportunity of regaining it, in the High Church of Edinburgh, during the session of the General Assembly. This ecclesiastical parliament is opened with a splendor to which none of the ceremonies of the Church of England can offer any parallel. On

this occasion, I was present; and thought how delighted men of the calibre of Laud and Heylin would be, to transfer such an exhibition to St. Paul's! The Commissioner, as the representative of royalty, proceeded from his levee-room to the church, through an avenue formed by a regiment of dragoons, and with a suite of military and naval officers in complete costume, blazing with the crosses and devices of chivalry, and himself invested with the full Windsor uniform. Among his attendants might be named Lord Hopetown, and other heroes of the peninsular war. In the church itself, he occupied a chair of state, placed under a canopy, supported by four Corinthian pillars, and surmounted by the emblems of majesty. Here also, the splendid part of the audience received an accession, in the persons and official appendages of the lord provost and magistrates of the city. So that no complaint of non-gentlemanhood can possibly be heard at this favoured season. If any, at least, were uttered in the church, it would be silenced during the after attendance round the Commissioner's table, at the Royal Hotel; a scene productive of general satisfaction, during the ten days of the Assembly's session. The preacher of the present year was Dr. Campbell, one of the ministers of the city. His sermon was truly excellent.

The Commissioner presides at the daily meetings of the Assembly, held in an aisle of the church; and fitted up with plain convenience. The debates are managed in part by advocates, who are heard much in the same manner as counsel at the bar of the Houses of Parliament. It is notorious, that certain of these orators treat the reverend assembly, and, through its sides, the general regulations and usages of the Church, with a kind of ironical reverence, which fails not to produce much of its intended effect. To genuine ecclesiastical feelings, this gay freedom of

discussion cannot but be exceedingly grating. An independent looker-on will be conscious of advantages indirectly gained under such circumstances; because nothing here can be done in a corner. The inherent an universal popery of the human mind perpetually gravitating, under any religious establishment, towards spiritual despotism, will develop itself in Edinburgh as well as at Rome and elsewhere; and in proportion as general assemblies, conclaves, convocations,—yes, and Methodist Conferences,—shrink from publicity in their proceedings, will they severally approach the secret chambers of the Inquisition itself. I have often heard you admire the humour of the old receipt for making a good monk, and which Burke once repeated and applied in the House of Commons:—*“Tria faciunt bonum monachum; bene loqui de superiore; legere breviarium taliter qualiter; et sinere res vadere ut vadunt.”* Of such elements how many Protestants are formed at this very hour! In what degree the spirit of monachism influences the General Assembly you have far better opportunities of knowing than myself. But I suppose that its members are men, and ecclesiastics; and that it is no treason to say of any mixed body of churchmen, that some members of it, at least, are

“True to the jingling of their leaders’ bells.”

The most enlightened and disinterested friends of the civil legislature would be sorry to miss within its walls the long established arrangements of an opposition; and among many reasons for this, that government itself may be strengthened by the re-action of perpetual inspection. And do not individual Christians feel the value of being watched by others, whose observation is a subordinate safeguard of their conduct? If we refer to the genuine Apostolical Ca-

nons, we shall find that the defence of the early teachers of the church was sought for in such conduct as would defy the sarcasms of the world by its consistent purity: “In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.”

The Bridewell on Calton Hill, constructed on the panopticon principles, is a great and almost frightful curiosity. The semi-circle of prisoners, in their several tier of cages, looks like an immense Exeter ‘Change for human animals of prey, and, altogether, the exhibition is far from being pleasant. The arrangement, however, of the house and of the modern Heart of Mid Lothian close by, are known to be excellent. Generally, the Scotch prisons are much worse than those in England; because there are fewer prisoners. Sometimes a jail will be found quite empty. When Mr. Gurney was lately at Dundee, the magistrates accompanying him to the prison said, that no criminal had entered its walls for seven months. Such things are not without their parallels in the south. The county prison of Merionethshire was entirely vacant for some time in, I think, 1812; and at the assizes, or rather their period, its buildings were thrown open for general inspection. The public structures on Calton Hill, though well planned for their purposes, and adapted for the configuration of the area they occupy, seem, notwithstanding, as a whole, to be ill contrived; and not properly to correspond with the contiguous buildings.—Nelson’s Pillar, on the highest summit, will more decidedly offend

the spectator's eye. Without using the vulgarly fashionable intensitive epithet of "horrid," I will only say, that it is in *extremely bad* taste, which appears the more conspicuous when it is contrasted with the classical forms of the observatory. This last edifice may aspire to the distinction of being the temple of the northern acropolis. The pillar, in respect to its style of architecture, is about as much out of its place as a smart bazaar would be, if *run up* on the parade at the Horse Guards. Hints are already thrown out of its possible removal. Among the unnumbered objects viewed from Calton Hill, I did not mention Hume's Monument in the cemetery near the new prison. It saddens the whole scene, in the eyes, at least, of such persons as connect with it a remembrance of its founder's infidelity. It was built by his own prospective and posthumous vanity, and may have its use by proving, that antichristian philosophy did not secure one of its most powerful patrons, from submitting to the most common and superstitious prejudices of mankind.

(To be continued.)

To the Editor of the Christian Observer.

EVERY reader who combines a love of religion and good morals, with a taste for the beauties of poetry, must have been gratified with the solemn reprobation expressed in your last Number (see pp. 667, 668,) of the licentious abuse of splendid talents on the part of a nobleman, who *might* have been one of the greatest ornaments to his country, had he not seen fit to commute the virtues which so peculiarly become his exalted rank, and which we instinctively look for in a British gentleman, for a nauseating display of impiety and indecency, which even France or Italy might well have blushed to own. There was a time when your journal stood almost alone, in the strong view

which you took of the injurious tendency of Lord Byron's writings ; or at least, many of your warmest auxiliaries were to be found chiefly among those who had as little taste for the real beauties as for the exceptionable qualities of his Lordship's poetry. Lord Byron's writings were loudly reprobated for their profligate tendency by many religionists who would not have found any charm in them, even had they *not* been profligate : while too many of those who *could* find a charm in them forgave the offence for the sake of the pleasure. It is pleasing, however, to perceive that the scene has considerably improved. Whether it be that Lord Byron's principles, which were tolerated in their vernal bloom, have assumed a more rank and disgusting odour in their full development, or that more men of taste are now found in the ranks of religion, and more religious persons think it no crime to cultivate good taste, I cannot pretend to determine ; but certainly a far more moral and religious strain of criticism has been of late employed, by many of our literary journals, in speaking of Lord Byron and his poetry, than was customary some years since. I have just been perusing in "The Edinburgh Monthly Review," for last October, a critique on this subject written by no common pen, and in no ordinary style. The deep tone of grave and severe reprehension which the critic assumes, is rendered more impressive by the display of a vigour of imagination, and an energy of genius, which prove that even minds the most capable of appreciating Lord Byron's powers, and of coping with him on his own ground, will, if justly attuned, shrink with abhorrence from the principles and scenes which he unfolds, and sacrifice the high pleasures of taste and intellect, to the still higher satisfaction of virtuous abstinence from his contagious pages. I think I should not be

greatly mistaken in attributing this critique to a Northern writer, whose efforts to improve the temporal condition, and to promote the eternal welfare of his fellow-creatures, have been as conspicuous as that powerful intellect and sacred eloquence which enable him to fix and retain his convicted auditors with the Scriptural Truths which he so forcibly displays. If men like this see it their duty to utter their solemn protests against such works as those under discussion, it surely becomes a question for grave consideration by society at large, how far they ought to be read or tolerated. I say by society at large, because I take it for granted, that all consistent Christians have determined the matter long ago; and as for the authors themselves of such productions, it is to be feared they are far beyond the effects of ordinary suasion, and can only be convinced by Him with whom it is the duty of the Christian to supplicate for those whom he most condemns.

Your limited pages, I fear, will not allow me to transcribe much of the spirited sketch, given in the above-mentioned critique of the peculiar characteristics of Lord Byron's poetry; but the following extract will plead its own claim to admission.

CREDE BYRON.

"One unhappy characteristic of the mind of Byron, too conspicuous in the greater part of his poetry, is that dark and dreary scepticism which has been observed and lamented by all classes of critics. It is not merely that his doubting soul is painfully suspended betwixt the hope of future existence and the dread of annihilation, but that, with an apparently fixed disbelief of futurity, he seems to mingle the most bitter scorn of all its bright promises. His is not a spirit agitated with doubts, and breathing out its sadness in low and melancholy murmurs. The sentiment of

infidelity is, in the mind of the poet, not diffident and quiescent, but fiercely and vindictively active—not a dreary shadow oppressing and darkening the intellect, but a foul and pregnant cloud to which the spark of passion is unceasingly applied. It is not the dream of a speculative intellect, prisoned in the toils wrought by its own fitful activity, and struggling for liberty and life in the grasp of the subtle enchantment; but the dark and troubled movement of a wayward imagination, grappling in proud defiance with the terrors of that eternity which it dares not meet in the sobriety of reason. This attitude of defiance and contempt is not the natural one of calm and assured scepticism; there lurks a thick drop of believing terror in the inmost recesses of that bosom which discharges the poison of its contumely against the awful truths of religion. It is the dead weight of perverted passion alone that could have degraded the mounting spirit of Byron into the scorner of the lofty destiny of his nature; and his upward energy, suppressed but unextinguished, yet heaves and palpitates beneath the incumbent load. The scepticism of Byron is not like the philosophic wandering of Lucretius, through the dark regions of speculation, where the bewildered spirit clasps some disordered phantom sprung from its own chaotic agitations, as the creative and upholding power of universal nature. The spirit of the modern poet does not pretend to have completed, or even attempted, the giddy round of philosophical speculation, returning from the cheerless voyage with the usual freight of fictions and absurdities. The infidelity of Byron is a very repulsive species of bold, uninquiring, contemptuous dogmatism. It is not the trembling ague of the understanding, but the bad and burning fever of the heart. Hence it is, that it develops itself—not in modest doubt and compassionate

hesitation—not under the type and with the symptoms of a disease purely intellectual—but in starts of phrenzied and infectious profanity ;—in grumbling reproach and deep resentment, compared with which the levity of Voltaire himself is but the sting of an insect to the rabid ferocity of a tiger.

“It is impossible, we should think, that Byron can be ignorant how much he thus loses as a poet and a man of genius. He must know that the loftiest and most magnificent field upon which his spirit could expatiate, is that which is displayed—not by the truths of religion themselves, for *they* are too solemn and awful to be touched with impunity even by the most vigorous efforts of profane inspiration, but by that countless multitude of elevating and ennobling associations* which they create, and

* I refer your readers to your Review of “the Widow of Nain” (Christ. Observer 1819, pp. 115, 116) for a similar argument. Your reviewer observes, that to constitute poetry, “Scripture doctrines must not be literally propounded ; scriptural narratives must not be professedly detailed ; scriptural devotion must not be translated ; yet there may be constant *allusions* to all these ; allusions sufficient to excite the idea without reminding us too closely of the particular passage from which it is borrowed.” Permit me also to refer them for an expansion of the argument, that “sentiments of religion form the noblest elements of poetry,” to the Review of Lord Byron's *Corsair*, in your Vol. for 1814, pp. 254—257. It has been currently reported that Lord Byron perused some of your reviews of his works not without emotion. May he live to realize the following picture !

“And if in those more select, those more sacred and elevated plains, the ‘*locos lætos et amœna vireta*,’ where breathes a purer air, and shines a brighter beam, it should ever be our happiness to meet with the noble author whose works we have been canvassing, we assure him, with no unfriendly feeling ;—if we should find him, with a sympathetic genius, the melancholy Col-

to which the highest spirit of poetry loves to give form and reality. There is no theme which may not be exalted by the proper use of such associations—and none which may not be degraded by their exclusion. The sentiments of religion, indeed, form the noblest elements of the poetry of human nature, for they announce that lofty aspiration after other than the vulgar and sensible things of this world which is characteristic of humanity in all its gradations of existence. The rude and early periods of society have been supposed, and with justice, to be propitious to the more genuine, unconstrained, and

lins, bearing the sacred treasure, the records of Eternal Truth near his heart, and ‘wisely deeming the book of God the best ;’—if we should find him framed anew upon the first of models, and sedately emulating those brightest mortal examples to whom, in common with himself, he would discover the models of Scripture to be most dear ;—if with the Poet of Paradise, we should find him ruminating over some divine song, ‘choosing long and beginning late ;’ drawing deep from the stores of Divine learning ; having no end before him, ‘but the service of God and truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind ;’—how should we then rejoice to meet our renovated friend ! With what unmixed satisfaction should we present him to our readers, not, as now, a negative but a positive example and instructor in good ! We should go rejoicing with a more than usual lightness on our way, illuminated by the rays, and directed by the judgment, of our doubly noble poet. We should view him as some winged intelligence, moulting his feathers, and ‘renewing his mighty youth ;’ we should hail him as a phoenix of these latter days, rising from the ruins of a too-hasty and ill-directed imagination, and with his eye fixed right onward on the Fountain of etherial light, soaring to those regions, where, with kindred spirits, he would be lost in visions of eternal day.”

* Milton's *Areopagitica*.

imaginative flights of poetry: they are, as it were, the cradle of the divine art, where it is seen in all its innocence and simplicity. Yet *these* are the periods when that scepticism which is generated in the laborious trifling of a disciplined but enfeebled understanding, is unknown, and where the voice of nature speaks, even amid the most fantastic mythological aberrations, of that immortality which civilization dares to doubt or to despise."

"But if this be true, even of the uncouth and often unintelligible fictions of heathen mythology—if the great poets of classical antiquity would have forfeited in a great degree their hold over the spirit of mankind, had they been coldly indifferent towards the elements of grandeur and sublimity which mingled themselves even with the superstition of *their* age—how much more is *that* poet to be pitied for his infatuation, who not only neglects to avail himself of all the lofty resources which are opened to him in the system of a purer religion, but contemptuously excludes them, and strives to cast ridicule on all the higher mysteries of revealed faith, as well as upon the unextinguishable sentiments of natural religion itself. Let Lord Byron beware, and not exult too much in the popularity which his genius has achieved, but which his temerity may yet forfeit. He is a great poet indeed: his country has owned his claims with deferential homage and respect; it has cherished his rising glory with unexampled ardour. But let him not, intoxicated with adulation, imagine for a moment that he is among the very greatest of English poets, or that we could not *afford*, to allow his name to perish in that neglect which he has appeared to brave by his audacious pollutions."

To the Editor of the Christian Observer.
In sketching the outline of Mr.

Owen's Tour on the Continent, in your Number for August, you introduced to your readers (p. 559) the venerable Pastor Oberlin, of Ban de La Roche. As those who have seen his character as exhibited by Mr. Owen, or are acquainted with his exertions in the cause of the Bible Society, must feel some desire to become better acquainted with a man of such ardent piety and primitive simplicity, I request the insertion of the following particulars, taken from a Report made to the Royal Society of Agriculture in France, by M. le Comte de Neufchateau, formerly minister of the interior.

"The Ban de la Roche, in the east of France, is a country of highlands, a district formed by the ramifications of mountains, detached from the eastern edge of those which form the chain of the Vosges, by a deep valley, that might almost be called a gulf. This highly elevated region may comprise from 8 to 9000 acres; the whole surface is convex and hilly. The district forms two parishes, Rothau and Waldbach, vulgarly called Walderbach: the latter is particularly the object of the present article. This mountainous country is considered as consisting of three regions; the warm, the temperate, and the cold; which have been compared to the temperature of level countries;—namely, the warm regions to that of Grodno; the temperate to that of Warsaw; the cold to that of Petersburg.

"The fog, rains, and snows begin in the month of September; but the last are not melted till the month of May. The sudden melting of the snow, which is sometimes thirty feet deep in certain places, is greatly feared, on account of the devastation it causes, by sweeping away the soil which might be susceptible of cultivation, from the hard and almost rocky bed on which it lies. By such an accident, not only would the useless and obdurate stratum be left bare,

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but the soil flowing into the valleys and deeper places would cover them with an additional coat of earth, to their great detriment, as sometimes has happened after long continued rains.

"The whole of this district was little other than a wild at the beginning of the reign of Louis XV. There were no roads by which the adventurous traveller, if so disposed, could penetrate into it; the villages and groups of cabins, such as they were, amounted scarcely to eighty or a hundred cottages, containing families in a state of greater ignorance and misery than can easily be conceived.

"The civilization of this savage region was first attempted about the year 1750, by M. Stouber, a predecessor of M. Oberlin in the pastoral charge of the parish; but, to M. Oberlin belongs the merit of having continued, and at length perfected, what had only been attempted before him. From 1757, when he became the incumbent of the parish of Walbach, to the present day, M. Oberlin has laboured with such perseverance and success, that this country now contains five or six hundred families, forming a population of three thousand souls; a kind of miracle, wholly accomplished by the skill and exertions of a single man.

"M. Oberlin is a native of Strasburgh, of a family in repute for learning. He was educated at the academy of his native city, which is famous in other countries as well as in France, and in its immediate neighbourhood. M. Oberlin brought to the Ban de la Roche, a clear, decided, and extensive knowledge of things, together with a desire to render his knowledge conducive to the welfare of his parishioners: his instructions combined at the same time the dictates of religion and the study of nature. At the first glance, he discerned what was wanting to the inhabitants of these recluse mountains. Their language was a gross gibberish, hardly

to be understood: very few of the artisans could read: the labourers were destitute of the most necessary instruments: the productions of the soil were insufficient to afford food to the population, trifling as it was. According to an ancient custom, the pastures were divided into a number of portions, which were distributed among the families by lot, to cut the turf, and to pare and burn the coarse produce of the allotted parts of the superficies.

"The potato had been introduced after the terrible scarcity of 1709: before that period, the food of the inhabitants consisted of apples and pears, wild as the wildest gifts of nature, throughout this vast wood. But the original plant of the potato had degenerated to such a point as to yield scarcely any increase.

"The first thing to be done was to reduce the jargon of the people to something like intelligible language, to instruct them in reading, in order that they might derive advantages from those works on the subject of agriculture, of which their worthy pastor formed a small library: this he accomplished with time and patience. The next thing was to open a communication with the high road: a communication that should not be, as it then was, impassable during six or eight months of the year.

"At the head of his parishioners, whom he electrified by the powers of his example, M. Oberlin, the pick axe over his shoulder, or wielded with no unwilling arm, formed a good road, half a league in length, constructed a bridge over the river de la Bruche; and in the mean while, meditating on the wants of agriculture and the scanty means of subsistence, imported from different countries in the year 1780, a store of potatoes, which replaced those degenerated; and these new productions continue in great demand at Strasburgh market, on account of their excellent quality. M. Oberlin also made a

variety of attempts to introduce fruit trees, grasses of the most productive kinds, leguminous plants, or grain, never before thought of in this country: nor was he repulsed by failures which too often attended his efforts, occasioned by the severities of the climate, or by the rocky basis of the soil. He tried to raise bees; but bees could not support the climate: his sainfoin did not prosper, but the trefoil became naturalized in several places. Before this time no other manure was known than the ashes produced by paring and burning the surface of the harsh and reluctant soil.

"M. Oberlin pointed out methods for improving and increasing manure, and for promoting fermentation: he also suggested a better economy of manure. He not only procured potatoes from abroad, but also flax seed, which he imported from Riga: he caused the soil of the district to be carefully examined in all parts, and experiments to be made whether it might not contain treasures below the surface: he also directed it to be enriched by various plants ploughed into it. He studied the wild plants which it produced naturally, in order to see how far they might be used as food for men and for animals; and he paid great attention to whatever afforded support or nourishment to cattle, especially cows, and pigs. Unpromising as the population of the Ban de la Roche might appear, he formed an agricultural society; and this he associated with that of Strasbourg.

"Such were the ameliorations and the benefits, both moral and domestic, which this worthy man succeeded in introducing, by the mere force of persuasion: and time has demonstrated that the best kind of potato, the trefoil of Holland, and the flax-seed of Riga, are three invaluable acquisitions for the rocky, sandy soil of the Ban de la Roche.

"M. Oberlin did not stop here: it was necessary to suggest plans of improvement on a more extensive

scale, including a more advantageous distribution of the lands, in order to insure their increasing fertility; nor was it less necessary to remove certain injurious circumstances, both moral and political, which interfered with the tranquillity and happiness of the people. This general reform required the interposition of the hand of authority, and means superior to those of a simple pastor of a parish, burdened with a family of seven children; and, in surmounting these difficulties, M. Oberlin even surpassed himself. He appealed to the good offices of the administrative authorities, as well as to the benevolent and learned societies, and the rich proprietors of his native city. He obtained the unanimous abolition of what had been found an absolute scourge, the right of commonage, and induced the Society of Sciences and Agriculture of the Lower Rhine, to allot a sum of 200 francs to be distributed amongst those who should most distinguish themselves by raising plantations, or by grafting fruit-trees, under his direction.

"The agriculture of the Ban de la Roche had to struggle against moral difficulties, perhaps more fatal than the hardships attending the climate: the first was a lawsuit, that had lasted more than fourscore years. The people had commenced actions against their former lords of the manor, on behalf of their rights and interests in the use of the forests which covered the greater part of these mountains. The Revolution itself had not influence sufficient to put an end to these ruinous contests, which diverted the inhabitants from following with due diligence their agricultural occupations.

"At length M. de Lezay-Marne-sia, prefect of the Lower Rhine, came to an understanding with M. Oberlin, to effect an accommodation: the parties on both sides consented to a fair agreement; and the worthy prefect, in company with the official characters which formed the

deputation, presented to the benevolent pastor the pen which had signed the act of pacification; entreating him to hang it up in his study, as a trophy of Christian charity and good will towards men.

"Another great cause of suffering attending the inhabitants of the Ban de la Roche was the scarcity of land. When the population had increased to six hundred families of five persons each, fifteen hundred acres of cultivable land was too small for an allowance per head. Of three thousand souls, one thousand must be considered as unable to labour for daily bread; namely, children in the state of infancy, and the aged whose strength is exhausted. Among the two thousand fit for exertion, scarcely more than one in four was devoted to the labours of the field, and to these only during the four or five months of the finer weather: it became important, therefore, to devise some kind of occupation for the three quarters of the population otherwise condemned to idleness, and consequently to misery and disorder. How should those days of darkness, and those protracted nights of a long winter, be filled up to advantage? Here was felt the necessity for supplying the deficiencies of agriculture by the introduction of different branches of industry—in a word, manufactures—suited to the abilities and condition of the people, and proper to become a source of profit and provision against their wants. Advantage was taken first of the natural products of

the soil which had before been overlooked or neglected; and subsequently, benefit was derived from the introduction of materials for those simple and suitable arts and trades which promised to be attended with the greatest success. Such was the plan pursued, and the beneficial consequences have surpassed whatever could have been hoped for: they are the result of knowledge, ingenuity, patience, and inflexible perseverance; and to maintain their permanence requires no other efforts than those with which common industry, ordinary vigilance, and the usual concomitants of self-love and personal interest, generally actuate mankind."

It were greatly to be wished, that the narrator of the foregoing particulars had given us an account of M. Oberlin's professional and *religious* labours; which I am persuaded would not have yielded to those of a more secular kind. For these, Mr. Owen and the Bible Society Reports must at present be vouchers. It is, however, a fact, that deserves especial consideration by those who are proposing new schemes for the amelioration of society, that M. Oberlin's plans rest upon the substratum of pure evangelical religion, as I am convinced every plan must do that is to be adequate to the circumstances of so depraved and wayward a being as fallen man. If I am rightly informed, New Lanark itself, far from being an exception to this remark, is a most forcible corroboration of its truth.

ARATOR.

REVIEW OF NEW PUBLICATIONS.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By THOMAS HARTWELL HORNE, A. M. *Illustrated with Maps and Fac-Similies of Biblical*

Manuscripts. 2 large vols. 8vo. *With an Appendix.* pp. 1650. London: Cadell and Davis. 1818.

It is saying much—yet, as far as our knowledge of Biblical works extends,

not too much—to assert of these volumes, that they constitute the most important theological publication of their kind, which has appeared in this or any other country for some years. It is quite impossible for us to give a critical review of their numerous contents; the mere table of which would occupy a considerable article. We should be glad, would our limits admit, to draw up a sort of *catalogue raisonnée* of their chapters, each of which would furnish ample subjects for an interesting review. It is, however, the less necessary to be thus minute, as the work *must* eventually make its way to publicity. No well-assorted theological library can be long without it; and even those students in divinity, whose pecuniary resources are too limited to admit of wanton expenditure, would do well, even on the score of economy, to include these volumes in the list of their library. We say even on the score of economy, because Mr. Horne has contrived to condense and concentrate in two large octavo volumes, the real information of many quartos and folios; and what is of not less importance, he has furnished such numerous and minute references to his authorities as must be of very extensive service to those who desire to obtain more detailed information.

The work consists of three parts. Part the First contains a concise view of the Geography of Palestine, and of the Political, Religious, Moral, and Civil State of the Jews, illustrating the principal events recorded in the Bible. Part the Second presents a copious investigation of the principles of Scripture interpretation, and their application to the historical, prophetic, typical, doctrinal, and moral parts of the Sacred Writings. Part the Third is appropriated to an analysis of the Bible; including an account of the canon of Scripture; together with critical prefaces and synopses to each book. An appendix is subjoined, contain-

ing an account of the principal manuscripts, and editions of the Old and New Testament.

This outline, though furnished in nearly the words of the prospectus in which the work was announced, is very inadequate to give the reader an idea of the copious and unexpected treasures which await him. If there be any who suppose, that the critical study of the Scriptures is a narrow or uninteresting subject, we would refer them to the table of contents of Mr. Horne's work, for a correction of their estimate. The juvenile student in theology, who fears that he shall scarcely have scope for the powers of his mind in the peculiar studies of his profession, will here find a syllabus of topics which he will be in no danger of exhausting in the longest and most indefatigable life. He would, perhaps, do well to take Mr. Horne's work as his text-book, and to collect round its various topics the more excursive reading, in which he may have it in his power to indulge. If he begin this practice in early life, and continue it steadily and systematically amidst the more general duties of his profession, he will be abundantly repaid not only by the intrinsic value of the knowledge thus acquired, but by the degree of interest and mental gratification afforded in the pursuit. It is not, indeed, absolutely necessary for every clergyman's own salvation, or the general edification of an ordinary parish, that he should be deeply immersed in the *critical* studies of his profession; yet the advantages of cultivating a taste of this kind are, in almost all circumstances, very great. The most busy parish priest must have certain pursuits and gratifications for his disposeable hours. Let us suppose the ordinary range of secular amusements out of the question, or nearly so, not less on account of the taste of the individual, than of the general opinion entertained of the decorous character belonging to his

office ;—let us farther abstract the hours that are given to the courtesies and endearments of life ;—still something of disposeable time will probably remain ; and be it much or little, it is important that it should be well applied. The study claims these leisure moments of a clergyman's time ; yet even the study may furnish as many distractions from profitable topics as the most boisterous and unclerical pursuits. Let us then again set aside vain and vicious reading ; and suppose that the favourite object should be one as respectable and as little open to positive exception as the mathematics. These we will suppose are pursued through life, at the aforesaid *disposeable** hours, without any positive omission of duty or alienation from clerical occupations. Still the ultimate effect upon the character of the student will probably be very different from what it would have been, had he turned his leisure thoughts to literary gratifications of a more biblical kind. We are supposing, for the sake of argument, that the studies under consideration, though denominated more or less sacred, are not of a practical kind, and are only cultivated on the same grounds that the mathematics or classics might have been in their place. Still, their effect would be so far beneficial, that they would lead a clergyman *to* his profession rather than *from* it ; they would familiarize him to mental habits, which, though not necessarily religious, are conversant with religion, and could not have been acquired without frequently perusing the Scriptures, and incidentally impinging upon its peculiar doctrines and its practical topics. To study the history of the Jews, for example, is

* We of course do not include in a clergyman's disposeable hours, those which the *professional* duties of his study require, but only those that remain after his necessary and regular studies, as well as his active duties are accomplished.

not to be religious, any more than to study the history of Kamschatka or Mexico ; yet the associations in the former case would be more favourable to the clerical character than in the latter. A critical acquaintance with biblical manuscripts is not necessarily more devotional in its tendency, than a similar acquaintance with the early editions of a Greek poet, yet most conscientious divines would prefer the former. Thus, independently of any positive or immediate benefit, the young divine would do well to contrive, that his intended literary pleasures through life should be connected more or less with his profession. It matters little, perhaps, in point of gratification to the student, but it differs materially in the result, whether a classical or biblical speculation is the object of his pursuit. And if, as we believe to be the case, it is in the power of a healthy and inquiring mind to bend itself with nearly equal gratification to very different speculations, provided they equally exercise its powers, it becomes of great importance to those whose profession is the sacred ministry, that their literary recreations should be of a biblical rather than a classical or mathematical kind. It is true, that biblical studies, pursued only in the same way or for the same purposes as classical or mathematical, will not attract their pursuer a single step in the road towards heaven, (a consideration of no minor importance to the biblical student, and one which can never be too often impressed ;) yet supposing them to stand only upon the same ground with the others, as exercises and recreations of intellect, they are, for the above reasons, greatly to be preferred by those whose profession is the ministry of the Gospel.

We would not, however, have any of our readers suppose for an instant, that we undervalue the critical studies to which we allude, and which usually constitute the subjects of the

not too much—to assert of these volumes, that they constitute the most important theological publication of their kind, which has appeared in this or any other country for some years. It is quite impossible for us to give a critical review of their numerous contents; the mere table of which would occupy a considerable article. We should be glad, would our limits admit, to draw up a sort of *catalogue raisonnée* of their chapters, each of which would furnish ample subjects for an interesting review. It is, however, the less necessary to be thus minute, as the work *must* eventually make its way to publicity. No well-assorted theological library can be long without it; and even those students in divinity, whose pecuniary resources are too limited to admit of wanton expenditure, would do well, even on the score of economy, to include these volumes in the list of their library. We say even on the score of economy, because Mr. Horne has contrived to condense and concentrate in two large octavo volumes, the real information of many quartos and folios; and what is of not less importance, he has furnished such numerous and minute references to his authorities as must be of very extensive service to those who desire to obtain more detailed information.

The work consists of three parts. Part the First contains a concise view of the Geography of Palestine, and of the Political, Religious, Moral, and Civil State of the Jews, illustrating the principal events recorded in the Bible. Part the Second presents a copious investigation of the principles of Scripture interpretation, and their application to the historical, prophetic, typical, doctrinal, and moral parts of the Sacred Writings. Part the Third is appropriated to an analysis of the Bible; including an account of the canon of Scripture; together with critical prefaces and synopses to each book. An appendix is subjoined, contain-

ing an account of the principal manuscripts, and editions of the Old and New Testament.

This outline, though furnished in nearly the words of the prospectus in which the work was announced, is very inadequate to give the reader an idea of the copious and unexpected treasures which await him. If there be any who suppose, that the critical study of the Scriptures is a narrow or uninteresting subject, we would refer them to the table of contents of Mr. Horne's work, for a correction of their estimate. The juvenile student in theology, who fears that he shall scarcely have scope for the powers of his mind in the peculiar studies of his profession, will here find a syllabus of topics which he will be in no danger of exhausting in the longest and most indefatigable life. He would, perhaps, do well to take Mr. Horne's work as his text-book, and to collect round its various topics the more excursive reading, in which he may have it in his power to indulge. If he begin this practice in early life, and continue it steadily and systematically amidst the more general duties of his profession, he will be abundantly repaid not only by the intrinsic value of the knowledge thus acquired, but by the degree of interest and mental gratification afforded in the pursuit. It is not, indeed, absolutely necessary for every clergyman's own salvation, or the general edification of an ordinary parish, that he should be deeply immersed in the *critical* studies of his profession; yet the advantages of cultivating a taste of this kind are, in almost all circumstances, very great. The most busy parish priest must have certain pursuits and gratifications for his disposeable hours. Let us suppose the ordinary range of secular amusements out of the question, or nearly so, not less on account of the taste of the individual, than of the general opinion entertained of the decorous character belonging to his

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office ;—let us farther abstract the hours that are given to the courtesies and endearments of life ;—still something of disposeable time will probably remain ; and be it much or little, it is important that it should be well applied. The study claims these leisure moments of a clergyman's time ; yet even the study may furnish as many distractions from profitable topics as the most boisterous and unclerical pursuits. Let us then again set aside vain and vicious reading ; and suppose that the favourite object should be one as respectable and as little open to positive exception as the mathematics. These we will suppose are pursued through life, at the aforesaid *disposeable** hours, without any positive omission of duty or alienation from clerical occupations. Still the ultimate effect upon the character of the student will probably be very different from what it would have been, had he turned his leisure thoughts to literary gratifications of a more biblical kind. We are supposing, for the sake of argument, that the studies under consideration, though denominated more or less sacred, are not of a practical kind, and are only cultivated on the same grounds that the mathematics or classics might have been in their place. Still, their effect would be so far beneficial, that they would lead a clergyman *to* his profession rather than *from* it ; they would familiarize him to mental habits, which, though not necessarily religious, are conversant with religion, and could not have been acquired without frequently perusing the Scriptures, and incidentally impinging upon its peculiar doctrines and its practical topics. To study the history of the Jews, for example, is

* We of course do not include in a clergyman's disposeable hours, those which the *professional* duties of his study require, but only those that remain after his necessary and regular studies, as well as his active duties are accomplished.

not to be religious, any more than to study the history of Kamschatka or Mexico ; yet the associations in the former case would be more favourable to the clerical character than in the latter. A critical acquaintance with biblical manuscripts is not necessarily more devotional in its tendency, than a similar acquaintance with the early editions of a Greek poet, yet most conscientious divines would prefer the former. Thus, independently of any positive or immediate benefit, the young divine would do well to contrive, that his intended literary pleasures through life should be connected more or less with his profession. It matters little, perhaps, in point of gratification to the student, but it differs materially in the result, whether a classical or biblical speculation is the object of his pursuit. And if, as we believe to be the case, it is in the power of a healthy and inquiring mind to bend itself with nearly equal gratification to very different speculations, provided they equally exercise its powers, it becomes of great importance to those whose profession is the sacred ministry, that their literary recreations should be of a biblical rather than a classical or mathematical kind. It is true, that biblical studies, pursued only in the same way or for the same purposes as classical or mathematical, will not attract their pursuer a single step in the road towards heaven, (a consideration of no minor importance to the biblical student, and one which can never be too often impressed ;) yet supposing them to stand only upon the same ground with the others, as exercises and recreations of intellect, they are, for the above reasons, greatly to be preferred by those whose profession is the ministry of the Gospel.

We would not, however, have any of our readers suppose for an instant, that we undervalue the critical studies to which we allude, and which usually constitute the subjects of the

divinity lectures at both our universities. On the contrary, we esteem them quite as highly as those who, in stating their importance, seem to forget, that after all they are but *subordinate*, and subordinate in no less a proportion than criticism is subordinate to truth, and speculation to practice. We should scarcely know where to stop, were we to begin to enumerate the advantages of such studies to our clergy. Even the argument which may have *appeared* to derogate from them was in reality intended to enhance their merits, since, if even on the foregoing grounds, they are so important; if when employed only as substitutes for something worse, they are to be commended; if when considered only in their distant effects, they deserve attention; how much more are they of moment, when we reflect, that without them a clergyman, though he may be a good and useful man, can never become a competent theologian, or an adequate functionary in his holy profession. He cannot answer doubts, or solve difficulties: he is at the mercy of every objector, and must often by his ignorance expose the sacred cause, which he advocates, to danger or derision. On every ground, therefore, we would earnestly recommend to our younger divines an early initiation into "the critical study and knowledge of the holy Scriptures." We would not, indeed, wish to see the mere exercise of intellect encroaching on the hours due to more important topics, and much less superseding any of the active duties of the sacred calling: yet, as a cultivated mind must and ought to be employed, we could wish to see all our clergy finding that employment on their own sacred borders, rather than in more remote fields of intellectual speculation. We will not indeed urge motives of a worldly kind, such as the respectability which a man acquires by being well read in

all the topics connected with his profession; nor will we recommend the above pursuits on the mere ground, that if they do nothing else, they will keep their disciples *out of harm's way*;—but we urge them on the score of their intrinsic value; of their necessity to a complete understanding of the word of God; and of their indispensable importance to the right discharge of the sacred functions, especially in an age when men are too well educated themselves to be satisfied with incompetency in an instructor, and too sceptically inclined to be willing to believe more than he proves, or to practise more than he performs.

The critical studies of the sacred profession, we lament to say, are not so generally prevalent among our clergy as they ought to be. We have often been distressed to witness the very inadequate and perfunctory attendance of our university students, at the valuable lectures which are periodically delivered by the learned professors, who fill the theological chairs. It is not to be disguised, that the larger part of the young men attend only for the purpose of obtaining a notification to that effect, in case of applying for holy orders, and that they content themselves with as infrequent an attendance as is sufficient to answer their avowed purpose. The gayer students absent themselves, because they consider *all* lectures as dry and tedious; and the more religious ones too often, because the theological prelections of the professor are not practical and hortatory divinity. But does it follow that they are therefore of no value? They would, indeed, be greatly misplaced in an ordinary pulpit, and are not perhaps the best topics for our two Saint Marys themselves; but in the *schools* they are in their right place, and a professor who should make his scholastic lectures in theology mere sermons, would be quite as much out

of his proper sphere as a parish priest, who makes his sermons mere critical lectures. Each may, indeed, in some measure intrude into the province of the other: the divine may avail himself of his technical studies, for the sake of some practical remarks, which he has to ground upon his speculations; and the professor, if under the power of religion himself, will not fail to diffuse a religious atmosphere around the most scholastic topics of divinity.* Still the distinctive character of each should remain; and we could earnestly wish to see every seriously disposed student at both our universities, availing himself anxiously of the means of improvement in the critical, as well as in the practical studies of his intended profession. We hope and believe, that such a disposition is becoming more generally prevalent; and it is because the volumes before us may assist, both in fostering it and in furnishing it with materials, that we so strongly recommend them to our divinity students. A taste for any particular pursuit which is really interesting in itself is easily acquired, as we have before remarked, by an active and well-constituted mind. We have little fear, therefore, that if a student, before his habits are unalterably formed, would devote his attention to the studies in question, he would soon find them quite as interesting as any others; to say nothing of their peculiar value to him in his profession. It is the misfortune of some divines, that their necessary and their voluntary studies have little or no connexion. They compose sermons professionally; but they turn for intellectual gratification to philosophy, or mathematics, or profane history; perhaps to lighter and

less valuable subjects. These may be all well in their place, and none of our readers will suppose for a moment, that we are proscribing them from the clerical library. But why might not a taste more connected with theological pursuits have been cultivated, in place of the above-mentioned studies? We have no doubt, for example, but the learned prelates of Peterborough and St. David's, after a toilsome avocation, would respectively find as much recreation in a rare biblical manuscript, or ingenious Hebrew criticism, as some other divines in a mathematical or philosophical discussion. And though, in either case, the points gained might have no immediate bearing on our moral and religious duties, yet who can be at a loss to determine upon their relative value to a clergyman? The critical studies of the sacred profession, like knowledge of any other kind, may prove, *where there is not something better combined with them*, an injury rather than a benefit to the person who pursues them. They may steal the hours that should be devoted to a practical acquaintance with God and ourselves; they may so absorb the mind as to withdraw their idolater from active duties; they may excite to pride and self-sufficiency; they may render their admirer cold where he should be most ardent, and scholastic where he should be all simplicity and affection. But these are but incidental, or rather accidental evils: they attach *generally* to all human acquirements when unsanctified by piety and humility, and therefore ought not to be urged, as they too often are, against the particular studies in question. *Nothing* can be good for a divine that detains him in his study, when he ought to be in his parish; but if he *must* be detained, he had better be conversant with professional than extra-professional studies. The outcry raised by certain religionists against learning in a

*Consult, for example, the Academical Lectures of Archbishop Leighton, than whom no man knew better how to render human attainments the handmaids to personal and practical religion.

clergyman is as senseless as it is illiberal. It is easy for the most superficial to ask, Would St. Paul have spent his time in reading commentators, and ascertaining the authenticity of the sacred text, and searching into Jewish customs, and studying sacred geography, and collating disputable passages, and poring over rival manuscripts, and a variety of other pursuits, which certain divines think worth so much of their attention? We have no difficulty in answering, Yes; St. Paul *would* have done all this and much more, equally remote from the immediate topics of experimental divinity, if, by so doing, he could answer an objector, or become himself better acquainted with any subject, either of importance in his ministry, or usefully conducive to the necessary refection and play of an active mind. The injunction given to Timothy to study is one of no narrow kind: it embraces all that it behoves a minister of Christ to know, according to the station in which he may be placed. The exact nature and extent of his studies must be ascertained by criteria known only to himself. His health, his age, his active duties, his turn of mind, the society with which he associates, and other circumstances, are all necessary to be considered in forming his opinions and fixing his practice. We are only anxious that he should not urge the plea of duty for mental indolence, or suppose that he has expelled the demon of literary pride, because he has enthroned that of ease and self-indulgence in its place. Few readers need go far to discover persons who shelter their indolence under a pretext of not adulterating the Gospel of Christ with human learning; as if God preferred an idle to an active Christian, or approved of a man's sauntering away his hours in doing nothing, provided he did not attempt to occupy them by any exercise of intellect. We believe that

many very sincere and religious young divines are not even aware of the vast field of research which lies within the legitimate range of their profession, and to whom volumes, like those before us, will open a variety of sources of interesting as well as useful inquiry. To such persons we recommend them, not to satisfy their thirst, but to provoke it; and in order that they may *pursue* the topics, of which these volumes necessarily contain only brief notices, and thus ultimately shew themselves to be as *intelligent* as they are *conscientious* stewards of the mysteries of Christ.

But it is time to turn from these desultory remarks, which have escaped us almost imperceptibly, to a general view of the line of reading which Mr. Horne proposes for the clerical student. Our readers will not expect us to enter into a critical analysis of these volumes, but a somewhat more particular account than we have hitherto given may be acceptable.

The general subjects proposed for consideration, in the First Part, have been already mentioned. This part consists of seven chapters. The first treats of the physical geography of the Holy Land; the second of its political divisions; the third of its metropolitan city; the fourth of the political state of the Israelites and Jews, from the patriarchal times to the subversion of the Jewish polity; the fifth of their ecclesiastical state; the sixth of their moral and religious condition during the time of Jesus Christ; and the seventh of the Jewish and Roman modes of computing time, with the remarkable æras of the Jews, &c. It is unnecessary to give citations from an abridgment of this kind; but those who wish for condensed information on the above mentioned topics may meet with it here, in a well arranged and satisfactory form. The chapter on the ecclesiastical

state of the Jews is particularly useful.

The Second Part, on "The Interpretation of Scripture," consists of dissertations on the senses of Scripture, the signification of words and phrases, the subsidiary means of ascertaining the sense of Scripture, (as the Hebrew, the Greek, the Chaldee, the Syriac, the Arabic, and Ethiopic languages, the ancient versions, Scripture analogy, scholiasts, &c.) the figurative language of Scripture, reconciling apparent contradictions, on the quotations in the New Testament, historical interpretation of Scripture, interpretation of miracles, spiritual interpretation, doctrinal interpretation, moral interpretation, promissings and threatenings, inferential or practical reading, and commentaries. We could select many passages worthy of quotation from this highly interesting portion of Mr. Horne's volumes. The following extract, on the necessity of attending to the scope of the sacred writings, will illustrate the mode in which Mr. Horne works up his sections, and may be of use to those who are in the habit of catching at detached and imperfect passages, instead of taking a large view of the general design of the writer.

"A consideration of the scope, or design which the inspired author of any of the books of Scripture had in view, essentially facilitates the study of the Bible: because, as every writer had some design which he proposed to unfold, and as it is not to be supposed that he would express himself in terms foreign to that design, it therefore is but reasonable to admit, that he made use of such words and phrases as were every way suited to his purpose."

"The scope of a book of Scripture, as well as of any particular section or passage, is to be collected from the writer's express mention of it, from its known occasion, from some conclusion expressly added at the end of an argument, from history; from attention to its general tenor, to the main

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subject and tendency of the several topics, and to the force of the leading expressions; and especially from repeated, studious, and connected perusals of the book itself.

"1. When the scope of a small book, or of any particular portion of it, is expressly mentioned by the sacred writer, it should be carefully observed.

"Of all criteria this is the most certain, by which to ascertain the scope of a book. Sometimes it is mentioned at its commencement, or towards its close, and sometimes it is intimated in other parts of the same book, rather obscurely perhaps, yet in such a manner that a diligent and attentive reader may readily ascertain it. Thus the scope and end of the whole Bible, collectively, is contained in its manifold utility, which St. Paul expressly states in 2 Tim. iii. 16, 17. and also in Rom. xv. 4. In like manner, the royal author of Ecclesiastes announces pretty clearly, at the beginning of his book, the subject he intends to discuss, viz. to shew that all human affairs are vain, uncertain, frail, and imperfect; and, such being the case, he proceeds to inquire, 'What profit hath a man of all his labour which he taketh under the sun?' (Eccl. i. 2, 3.) And towards the close of the same book (ch. xii. 8.) he repeats the same subject, the truth of which he had proved by experience. So in the commencement of the book of Proverbs, Solomon distinctly announces their scope, (ch. i. 1-4, 6.)—'The Proverbs of Solomon, the son of David king of Israel;—to know wisdom and instruction, to perceive the words of understanding; to receive the instruction of wisdom, justice, judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion; to understand a proverb, and the interpretation; the words of the wise, and their dark sayings'—Saint John also, towards the close of his Gospel, announces his object in writing it to be, 'That ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.' Therefore, all those discourses of our Lord, which are recorded almost exclusively by this evangelist and apostle, are to be read and considered with reference to this particular design: and, if this circumstance be kept in view, they will derive much additional force and beauty."

"2. The scope of the sacred writer may be ascertained from the known occasion on which his book was written.

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"Thus, in the time of the Apostles, there were many who disseminated errors, and defended Judaism: hence it became necessary that the Apostles should frequently write against these errors, and oppose the defenders of Judaism. Such was the occasion of Saint Peter's Second Epistle: and this circumstance will also afford a key by which to ascertain the scope of many of the other epistolary writings. Of the same description also were many of the parables delivered by Jesus Christ. When any question was proposed to him, or he was reproached for holding intercourse with publicans and sinners, he availed himself of the occasion to reply or to defend himself by a parable. Sometimes, also, when his disciples laboured under any mistakes, he kindly corrected their erroneous notions by parables.

"The inscriptions prefixed to many of the Psalms, though some of them are evidently spurious, and consequently to be rejected, frequently indicate the occasion on which they were composed, and thus reflect considerable light upon their scope. Thus the scope of the 18th, 34th, and 3d Psalms is illustrated from their respective inscriptions, which distinctly assert upon what occasions they were composed by David. In like manner, many of the prophecies, which would otherwise be obscure, become perfectly clear when we understand the circumstances on account of which the predictions were uttered.

"3. The express conclusion, added by the writer at the end of an argument, demonstrates his general scope.

"Thus, in Rom. iii. 28, after a long discussion, Saint Paul adds this conclusion:—'Therefore we conclude, that a man is justified by faith without the deeds of the law.' Hence we perceive with what design the whole passage was written, and to which all the rest is to be referred. The conclusions interspersed through the Epistles may easily be ascertained by means of the particles, 'wherefore,' 'seeing that,' 'therefore,' 'then,' &c. as well as by the circumstances directly mentioned or referred to. The principal conclusions, however, must be separated from those which are of comparatively less importance, and subordinate to the former. Thus, in the Epistle to Philemon, our attention must chiefly be directed to verses 8, 17, whence we collect that Saint Paul's design or scope was to reconcile Onesimus (who had been

a runaway slave) to his master, and to restore him to the latter, a better person than he had before been. In the Epistle to the Ephesians, the principal conclusions are ch. ii. 11, 12. and ch. iv. 1, 3. The subordinate or less principal conclusions are ch. i. 15. iii. 13. iv. 17, 25. v. 1, 7, 15, 17. and vi. 13, 14.

"4. The scope of a passage may further be known from history.—For instance, we learn from history, that during the time of the Apostles there were numerous errors disseminated; and therefore they wrote many passages in their Epistles with the express design of refuting such errors. An acquaintance with these historical particulars will enable us to determine with accuracy the scope of entire books as well as of detached passages.

"5. A knowledge of the time when a book was written, and also of the state of the church at that time, will indicate the scope or intention of the author in writing such book.

"Thus the Epistle of St. James was written about the year of Christ 61, at which time the Christians were suffering persecution, and probably (as appears from ch. ii. 6. and ch. v. 6) not long before the Apostle's martyrdom; which, Bishop Pearson thinks, happened A. D. 62, in the eighth year of Nero's reign, when the destruction of the Jewish temple and polity was impending (James v. 1, 8.) At the period referred to, there were in the church certain professing Christians, who, in consequence of the sanguinary persecution then carried on against them both by Jews and Gentiles, were not only declining in faith and love, and indulging various sinful practices—for instance, undue respect of persons, (chapter ii. verse 1. et seq.) contempt of their poor brethren, (chapter ii. verse 9. et seq.) and unbridled freedom of speech, (chapter iii. verse 3. et seq.); but who also most shamefully abused to licentiousness the grace of God, which in the Gospel is promised to the penitent; and, disregarding holiness, boasted of a faith destitute of its appropriate fruits, viz. of a bare assent to the doctrines of the Gospel, and boldly affirmed that this inoperative and dead faith was alone sufficient to obtain salvation, (chapter ii. verse 17. et seq.) Hence we may easily perceive that the Apostle's scope was not to treat of the doctrine of justification; but, the state of the church requiring it, to correct those errors in doc-

trine, and those sinful practices, which had crept into the church, and particularly to expose that fundamental error of a dead faith unproductive of good works. This observation further shews the true way of reconciling the supposed contradiction between the Apostles Paul and James, concerning the doctrine of salvation by faith.

"6. If, however, none of these subsidiary aids present itself, it only remains that we repeatedly and diligently study the entire book, as well as the whole subject, and carefully ascertain the scope from them, before we attempt an examination of any particular text." pp. 346—351.

We select the following passage for quotation, chiefly because it may tend to counteract the irreverent and blasphemous assertions which have lately been permitted to contaminate our courts of judicature, and have circulated, by means of the periodical press, to every quarter of the land. Our ordinary newspapers, in reporting the late trials for blasphemy, have been the vehicles of conveying the poison, without the antidote, to circles where it would otherwise never have reached. It was not to be expected that judges and lawyers should attempt to unweave the web of sophistry, which a junto of infidels had so artfully woven. The place did not become it; the occasion did not require it; and without any impeachment of the general religious information of the bar or the bench, it may be very naturally supposed that, even *had* the occasion authorized such a detailed reply, men devoted to legal pursuits would not have been able at the moment to furnish it. The technical parts of divinity, as much as the technical parts of law, require a line of study peculiar to themselves. An artful objector may therefore be able to bring forward a number of apparent difficulties, which many sincere Christians and good scholars may not have it in their power, *at the moment*, to solve. The objector may be

aware that his cavil has been frequently and triumphantly refuted; but, relying upon the surprise of the moment, he brings it forward once more: his object is answered, if it circulate; because, though the reply *may* be in readiness, it is to the full as probable it is not; and whether it be or not, *something* is gained when even a question is raised upon subjects which ought to be above suspicion. It is so much easier to pull down than to build up, that the experiment of giving circulation to the objections raised by designing men against Scripture is seldom a safe one, even where the answer is argumentatively conclusive. A wise man will not be anxious to try how much arsenic his constitution will bear; nor will a prudent Christian instructor be willing to obtrude on his auditory the objections of sceptics, in order to prove how satisfactorily he can confute them. The objection is often understood where the reply is incomprehensible; or is remembered when the solution is forgotten. We have often remarked how few of the infidel objections to Scripture are strictly of their own moulding. We never yet knew a Deist who had studied the Sacred Writings with sufficient attention to discover their weak points, if there had been any to discover. Most of the alleged incongruities which these men so ostentatiously display are stolen from the pages of Christian advocates and commentators. Learned men, who have grown gray in devout studies, who have perused the word of God with unintermitted attention, and have compared, time after time, all its minutest statements, having discovered *apparent* difficulties and their solution, have given them to the world with the best of motives. Infidels, availing themselves of these discoveries, and disingenuously keeping back the answer, contrive to give a shew of argument to what would

be otherwise mere declamation. But to proceed to our extract—

“Notwithstanding it is generally admitted that the holy Scriptures breathe a spirit of the purest and most diffusively benevolent morality; yet there are some passages which have been represented as giving countenance to immorality. Such of these as more immediately refer to the Law of Moses have already been incidentally noticed: it now remains to mention a few characters, facts, and precepts, which, though apparently repugnant to, are perfectly reconcileable with, morality.

“1. The characters and conduct of men, whom we find in all other respects commended in the Scriptures, are in some respects faulty: but these are, in such instances, by no means proposed for our imitation, and consequently give no sanction whatever to immorality: for several of these faults are either expressly condemned, or are briefly related or mentioned as matter of fact, without any intimation that they are either to be commended or imitated. Besides, the mere narration of any action, implies neither the approbation nor the censure of it, but only declares that such a thing was done, and in such a manner, and the not concealing of these shews the simplicity and impartiality of the sacred writers; who spare no person whomsoever, even when they themselves are concerned, even though the thing related should redound to their own disgrace; as in Peter's denial of Christ (Matt. xxvi. 69, &c. and parallel passages;) Paul's dispute with Peter (Gal. ii. 11—14;) and Paul's excuse of himself (Acts xxiii. 5.)

“2. In the Old Testament, David is called the ‘man after God's own heart’: does the Scripture then authorize adultery and murder? By no means. For these crimes the monarch was punished: he was dear to Jehovah, because he forwarded the interests of pure religion, notwithstanding all temptations to idolatry and superstition: this was what God chiefly intended, for the principal conduct in the governors of his chosen people. In the New Testament, we meet with no encouragement to immorality. Our Saviour commended the conduct of the unjust steward (Luke xvi. 1—12:) but did he thereby countenance injustice? By no means: he favoured prudence and uniformity of conduct: the

commendation was bestowed on the steward because he had done wisely, and spiritual prudence ought to keep pace with temporal prudence.

“3. Again, visiting the sins of the fathers upon their children (Exod. xx. 5, 6.) has been charged as injustice: but this objection disappears, the moment we are convinced that the reward and punishment, here intended, are confined to the outward circumstances of prosperity and distress in the present life; because, if (as was the case) such a sanction were necessary in the particular system by which God thought fit to govern the Jewish people, it is evident, that any inequality as to individuals, would be certainly and easily remedied in a future life (as in the particular instances recorded in Numb. xvi. 27—33, and Josh. vii. 24.); so that each should receive his final reward exactly according to his true appearance in the sight of God, and ‘thus the Judge of all the earth do right.’

“4. The objection that God's commanding of the Israelites (Exod. iii. 22. xii. 35.) to borrow from the Egyptians what they never intended to restore, is not only an act of injustice, but favours theft, is obviated by rendering the Hebrew verb שאל (shaal) asked or demanded, agreeably to its proper and literal meaning, which is given to it in all the ancient versions, as well as in every modern translation, our own excepted.

“5. The extirpation of the Canaanites by the Jews, according to the Divine command, is urged as an act of the greatest cruelty and injustice: but this objection falls to the ground when it is considered—First, That Palestine had, from time immemorial, been a land occupied by Hebrew herdsmen, without being in subjection to any one, or acknowledging the Canaanites as their masters (who certainly were not the original possessors of the land, but dwelt on the Red Sea;) and that the Israelites, who had never abandoned their right to it, claimed it again of the Canaanites as unlawful possessors.—But, secondly, it is a notorious fact, that these latter were an abominably wicked people. It is needless to enter into any proof of the depraved state of their morals: they were a wicked people in the time of Abraham; and even then were devoted to destruction by God; but

their iniquity was not then full. In the time of Moses they were idolaters; sacrificers of their own crying and smiling infants; devourers of human flesh; addicted to unnatural lusts; immersed in the filthiness of all manner of vice. Now, it will be impossible to prove, that it was a proceeding contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance: and, in doing this, he gave such an evident and terrible proof of his abomination of vice, as could not fail to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were to expect, if they followed the example of the nations whom he commanded them to cut off."

"6. It is said that many passages of the Old Testament ascribe to God vicious passions and actions: but, these objections cease, when such passages are interpreted figuratively, as they ought to be, and when all those other passages of the Bible are duly considered, which most evidently convey the sublimest ideas of the Divine Majesty.

"7. It has also been said, that the Song of Solomon, and parts of Ezekiel's Prophecy, contain passages offensive to common decency; but this objection will fall, by interpreting those parts allegorically, as almost all the commentators, from the earliest times, have unanimously done: and likewise, by considering that the simplicity of the eastern nations made these phrases less offensive to them than they appear to us.

"8. Lastly, it is asserted, that the imprecations contained in some of the prophetic parts of Scripture, and especially in the book of Psalms, are highly inconsistent with humanity: these, however, are to be considered not as prayers, but as simple predictions; the imperative mood being put for the future tense, agreeably to the idiom of the Hebrew language. The Hebrew texts express no kind of wish, but are only so many denunciations of the displeasure of God against those who either were, or should be guilty of the sins therein mentioned, and of the judgments which they must expect to be inflicted upon them, unless prevented by a timely and sincere repentance. And, agreeably to this view the sacred texts should have been rendered 'cursed they,' or, 'cursed are they,' and not 'cursed be they,' in the sense of, Let them be cursed; the word 'be,' though in-

serted in our translation, having nothing answerable to it in the Hebrew. It is further worthy of remark, that the imprecations in the hundred and ninth Psalm, are not the imprecations of David against his enemies, but of his enemies against him." pp. 471—474.

The Third Part of Mr. Horne's work, entitled "On the Analysis of Scripture," is equally elaborate with the former parts. The author enters into a full yet succinct account of the canon of the Old and New Testaments, with an analysis of each book. Critical notices like these are chiefly interesting in their connexion, and will scarcely bear removing from their context. To give extracts would only verify the ancient fable of bringing a brick to market, by way of sample of a house. The excellence of Mr. Horne's work does not consist in original passages of peculiar merit, which may be detached with impunity from the spot in which they are imbedded; but in his ability in sketching a bold and comprehensive outline, and gradually filling it up with the rich and varied matter contained in the numerous volumes, which he states himself to have been in the habit of consulting and analysing for seventeen years, with this express object in view. For particular information, we must refer our readers to the book itself; which, either as a work of reference or for regular perusal, is, we think, honestly deserving of the commendation we have bestowed. The Appendix contains a variety of interesting notices relative to the Jewish calendar; the commentators and biblical critics of eminence; the Hebraisms of the New Testament; biblical manuscripts; principal editions of the Scriptures, various readings, &c.; to which are added a profane history of the East, tables of moneys, weights and measures, chronological tables, with copious indexes to the whole.—We sincerely wish Mr. Horne the blessing of God upon his laborious

exertions, which, we trust, will greatly facilitate the critical study of the Sacred Scriptures.

We cannot conclude our remarks without recommending for dispersion a recent tract by the same author, entitled "Deism refuted, or plain Reasons for being a Christian." It appears well calculated to oppose the blasphemous tenets which have given so just an alarm to every sincere Christian.

Review of Sermons by Ministers belonging to the Associate Synod.

(Concluded from p. 533.)

WE resume our survey of this volume with the seventh sermon, by the Rev. J. M'Kerrow, of Teith, from Job ii. 10. "*Shall we receive good at the hand of God, and shall we not receive evil?*" The subject of this discourse, which is on resignation to the Divine will, having been anticipated in the fifth sermon, we shall content ourselves with brief extracts.

"There are some who, on their journey to the tomb, meet with comparatively few reverses. Their path is for the most part smooth, their sky clear, their heart light, their countenance joyous. Every thing wears a smiling aspect around them; and it is only now and then, at distant intervals, that they are made to sit down and weep, on account of some unexpected stroke which has come upon them. There are others who drink deep, and drink frequently, of the bitter cup of adversity. Instead of basking on the sunny side of life, they are seen most frequently in the vale of tears, moving slowly and sorrowfully along. One misfortune comes rolling against them after another, like the waves of the ocean beating against a shattered vessel: they have no sooner withstood one shock, than they are immediately assailed by another. The tear starts oft into their eye. Their bosom heaves oftener with the throbbings of anguish than with the throbbings of pleasure; and the gleams of joy, which now and then dart upon their soul, are, like the beams emitted by the sun of a winter-day, both faint and few.

"It is to gladden the heart of afflicted, weeping man, in such disconsolate seasons as these, that Religion lends her heavenly aid. She is seen to greatest advantage in the house of mourning; when, with an angel-form, she bends over the couch of sickness, pours her balm into the bleeding heart, and wipes away the tear from the cheek of the mourner. On such occasions she appears clothed with a celestial radiance. With the one hand she points to the cross of Jesus, as the only source from whence genuine consolation flows; and with the other she points to the regions of unfading glory. She cannot obtain for any of her votaries exemption from suffering; but, when they are made to suffer, it is in her power greatly to alleviate their sorrows. She cannot ward off from them the calamities of life, but she can keep them from being overwhelmed by them. She cannot prevent the arrows of misfortune from wounding them, but she can keep them from rankling in their bosom. Wherever her gracious influence is experienced, 'the solitary place' is made glad. The wilderness of life blossoms: 'it rejoices even with joy and singing. The lame man leaps as a hart, and the tongue of the dumb sings: in the wilderness waters break out, and streams in the desert. The parched ground becomes a pool, and the thirsty land springs of water.'" (Isa. xxxv. 2, 6, 7.) pp. 165—167.

Among the reasons for imitating the spirit of resignation displayed by Job in the text, Mr. M'Kerrow assigns the following: That such a spirit becomes us as sinful and dependent creatures; that this spirit forms a leading feature in the character of every Christian; that, by cherishing it, we shall find our burdens lightened; that to repine is sinful; and lastly, that, even were it not sinful, it is unavailing.—We believe that most persons, to whose lot it has fallen to attempt to administer consolation to the afflicted, will have found that arguments, like these, however correct and unanswerable, do not often effect the desired purpose. They prove, indeed, that we ought not to repine; but they do not of themselves so "minister to a mind diseased," as to sooth its sorrows and allay its agitations. Our author asks,

"Why repine? Can we thus better our situation? Can we thus obtain relief from a single evil?" &c. The answer is obvious; and were our feelings always under implicit obedience to our calm judgment, it would be impossible to read the above and similar arguments without finding sorrow give way before them. But an aching heart is not often to be reasoned out of its agitations. The ear in such cases is usually deaf to the voice of the charmer, charm he ever so wisely. Many a man has entered into all the above-mentioned arguments against discontent, and found himself at the end of his lecture as discontented as ever? Grief speaks to the heart rather than the understanding; and the arguments that would meet it must do so likewise. The love and mercy of God, the promised joys of heaven, the compassion of the Saviour, the paternal kindness of the Divine inflictions, the sympathy felt towards the sufferer by Him who suffered for us, and can be touched with the feeling of our infirmities—these and similar topics are those which best sooth the afflicted bosom. "The cup that my Father hath given me, shall I not drink it?" A simple consideration like this has calmed many an agitation which would have resisted the strongest appeals drawn from the mere consciousness of propriety, or the boasted fitness of things. The ordinary arguments against sinking under affliction, are doubtless of importance to discipline and fortify the mind before affliction arrives, and to restore it to a healthy state, when the first paroxysm has ceased: but at the moment of greatest trial they are too often unheeded; and the friend who ventures to suggest them is coldly thanked for his trouble with a common-place civility, which indicates how little they affect the heart of the sufferer. "You tell me, by way of consolation, that all human enjoyments are uncertain;—I feel it,

alas! too keenly; but I derive no consolation from the reflection. You tell me, that my sorrows are not greater than those of others. I know it, but that does not make them the lighter: each heart feels its own bitterness. You tell me, that it is my duty to acquiesce in the affliction. I admit it; and it adds to my sorrow that I am so undutiful; that nature rises so forcibly against religion, and that what my judgment approves as right, my feelings are too undisciplined to welcome." Such is the struggle that sometimes takes place in the mind, before the grace of God and the consolations of the Holy Spirit have gained the victory, and taught the mourner, with unaffected resignation, to exclaim, "It is the Lord; let him do what seemeth him good."

Notwithstanding the foregoing observations, we would not have our readers conclude that the sermon before us is destitute of that higher species of consolation, which alone is adequate to bind up the broken heart. The following passage, among others, will shew the contrary.

"How numerous and how powerful are the consolations of a good man in the season of adversity! External reverses cannot rob him of that internal peace which he enjoys. From a state of opulence he may be reduced to a state of indigence. From a state of health he may be reduced to a state of bodily distress. His children may descend, one by one, before him into the tomb. The friends of his bosom, with whom he had spent many a happy hour, may drop around him in the arms of death, like the withered leaves of a tree scattered on the ground by the autumnal blast. He himself may be doomed to drag out the scanty remains of a worn-out existence, bereft of comforts which he once enjoyed, and burdened with the infirmities of age. But has he no friend left to speak kindly to him? Has he none to sooth and to support him? Yes: He has One above 'that sticketh closer than a brother.' He has a living Redeemer, and therefore does he sing in the season of adversity, 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life;

of whom shall I be afraid? In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.' (Psalm xxvii. 1, 5.) Though his earthly happiness be reduced to a wreck, he has hopes within him of a very splendid and a very cheering kind. There is an inheritance of bliss awaiting him; an inheritance which no created power can prevent him from obtaining, for his great Forerunner has taken possession of it in his name; an inheritance of which no accident can possibly deprive him after he has entered upon the possession of it; for 'it is incorruptible, undefiled, and fadeth not away.'" pp. 181, 182.

The next sermon, on "the Duty of the Old to praise God," from Psalm cxlviii. 7, 12. "*Praise the Lord—old men*," by the Rev. Dr. Lawson of Selkirk, is a plain, but respectable hortatory discourse. The author considers, First, The praises which the old ought themselves to render to God; and, Secondly, The praises which ought to be rendered on their account. The latter is not a particularly well-chosen topic; nor can we agree with the writer, that "the text, besides expressing the duty of the old, may be considered as expressing the duty of younger persons, on behalf of the old, and especially of those old men or women with whom they are connected by relation or by mutual offices of kindness." We cannot perceive the propriety of this inference; for though it is certain that a *reflex* glory arises from every thing which God has created, and that even the punishment of wicked men and condemned spirits indirectly augments the lustre of the Divine attributes, yet the expression in the text is evidently confined to direct and not reflected praise. It may be true, as Dr. Lawson remarks, that "when *irrational* animals are called upon to praise the Lord, the Psalmist's meaning is, that *rational* creatures ought to praise him on their account;" though, even in this case,

it would be more direct to argue, that the Psalmist intended to shew that all creation exhibits the Divine power, and mercy, and wisdom, and other attributes. If there were no rational beings in the universe, the Almighty, as Milton finely argues, would not lose his praise. But even supposing that, in reference to *irrational* animals, David meant what the author assumes, it does not follow that he intended the same of *rational* ones also; or that the injunction to the aged to praise God, implies that others should praise God on their behalf. This "accommodation" of the text is not, indeed, of a very violent kind, or one which gives rise to any unscriptural inference; yet we mention it because it becomes every person, especially in an age like this, to give to the sacred text its meaning, its whole meaning, and *nothing but* its meaning. We believe there may be found passages strictly appropriate to almost every occasion that can occur to the Christian minister; and even were it otherwise it would not be judicious to attempt to force a reluctant text into a service for which it was not designed by the Holy Spirit who indited it.

It may be remarked, that in works written with a view to disparage Christianity, ludicrous "accommodations" of Scripture are among the most usual artifices of attack. Not a few of these have been gleaned from the writings of weak good men, who little thought how greatly their flights of fancy tended to degrade that hallowed volume which they themselves held in the highest estimation. Whoever has read Echard's "Causes of the Contempt of the Clergy," cannot have forgotten how disgusting a use an irreligious writer may make of the absurdities of certain fanciful men, who seemed to think that the Scriptures do not attain their full mea-

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sure of utility, till they are converted into a book of ænigmas and conundrums. The extent of this injurious practice, in our own country, in the seventeenth century, was such as to furnish the most painful illustrations of these remarks. In Scotland, the practice was carried, if possible, still farther than in England, and has unhappily furnished the powerful, though anonymous, author of *Waverley* and the *Tales of my Landlord* with a never-failing theme of wit and pleasantry. As we have not had occasion to notice these well-written and alluring, though, in *this* respect, injurious volumes, we take the present occasion of recording our solemn protest against this cheap but baneful practice of connecting passages of holy writ with fanciful or ludicrous associations. We do scruple to say, that the speeches put into the lips of many of the characters in these volumes may have done more to injure the devotional spirit of their readers than many worse intended publications. After *playing* with scriptural expressions and allusions in the pages of fiction, it is not easy to bring the mind to that intensity of devotion which is necessary to render them beneficial to the soul. The incongruous image will cling to the mind at the most solemn seasons; the half-forgotten jest will recur with new vividness at the mention of the passage which first excited it; till the habit of profane association has taken such possession of the mind that the most solemn truths, the most awful warnings, are forgotten in the smile elicited by some extraneous conceit.

The practice of arbitrary accommodation is, perhaps, as little obtrusive in the Church of England as in any body of Christians whatever; yet we believe that not a few of our clergy, upon serious examination into the real import of the passages of Scripture which they habitually employ, would find themselves occa-

sionally open to the charge. We trust the good sense and good taste of the age will gradually correct all that is injurious or offensive in the practice. Much has been already done; and even among the dissenting body, who have been usually considered as more accustomed to fall into this error than their neighbours, symptoms of a far better taste have for some years been apparent. While we are writing, a pamphlet has reached us, entitled "*The Best Means of Preventing the Spread of Antinomianism; a Sermon delivered at Hoxton Chapel, June 28, 1819, before the Associated Ministers educated in that Academy; by the Rev. J. Hooper, A. M.*" As this discourse is published, "in compliance with the united and urgent request of those ministers who heard it," we may conclude that it speaks the general sentiments of the Independent Dissenters. We are pleased, therefore, to find the author earnestly objecting to "fanciful and far-fetched quotations, and inapt and arbitrary applications of Scripture," as giving too much countenance to that mode of allegorizing, which is one of the main supports of the Antinomian system. He might also have objected to it not less on account of its injurious effect upon the world at large, and particularly from the handle which it gives to sceptics and other impugnors of religion. Mr. Hooper justly asks, "Why, when speaking of the presence of Christ with ministers, should it be described in the language employed by Elisha, in reference to a wicked king of Israel, who was meditating the murder of the Lord's prophet; and, instead of quoting the promise of Christ, 'Lo, I am with you always, even unto the end of the world,' should we prefer to quote, 'Is not the sound of his master's feet behind him?' Whence is it, but from a custom of quoting Scripture from mere sound, and not from its con-

nected sense, that dying believers should so often express their holy impatience, and longing to leave the world, not in the words of Paul; 'having a desire to depart and be with Christ, which is far better:' not in the words of John; 'Come, Lord Jesus,' but in the language of a heathen woman, who was impatient for the return of her son, whom she expected laden with spoils; 'Why is his chariot so long in coming?' Why should the Ambassador from heaven to guilty men introduce himself by quoting the language of Ehud, a traitor and a murderer: 'I have a message from God unto thee;' and not rather in the language of Paul, 'Now, then, we are ambassadors for Christ,' &c.

We are sure that Dr Lawson will not be offended at our having thus availed ourselves of the second head of his sermon to protest against an offence, which in his own case, if an offence at all, is at worst but venial, and cannot derogate from the useful practical advice which he has grounded upon it.

The next sermon in the volume, entitled "The Duty of the Watchman," by the Rev, James Henderson, of Galashiels, from Ezek. xxxiii. 7, 8, furnishes an instance of *just* and *proper* "accommodation;" and one very different from the fanciful analogies to which we have adverted. The writer observes:

"No doubt the call of Ezekiel was more direct, the field of his labours more extensive, and his qualifications for their fulfilment more high and complete, than is the case in regard to ordinary ministers of the word [of God.] Yet the view which is here given us of the station in which he was placed, may be fairly and fully applied to their situation; and to each of them we may consider the same God as saying, 'Son of man, I have set thee a watchman to this or that particular congregation: therefore thou shalt hear the word at my mouth, and warn them from me.'" p. 212.

We should not have extracted so obvious a sentiment, but in order to

ward off the charge which some ill-instructed person might be disposed to urge, that in guarding against arbitrary accommodation, we are reducing the applicability of the Divine word within very narrow limits, and are rendering its pages only of private interpretation. We certainly have no such intention; and the example of the New-Testament writers, and of our Lord himself, will prove that the doctrine of analogies may be profitably carried to a wide extent in the application of Scripture. We wish only to guard against the practice of finding analogies where they do not exist, and where, in order to draw a parallel, it is necessary to play with the text, if not to *run* upon it. "Why," said the judicious Mr. Cecil, "if I preach on imputed righteousness, should I preach from '*the skies pour down righteousness*,' and then anathematize men for not believing the doctrine, when it is not declared in the passage, and there are hundreds of places so expressly to the point?" Why, we might equally ask, should Dr. Hawker select for his text, "Speak unto the children of Israel, that they go forward," to inculcate, we suppose we must not say, "*progressive sanctification*," but what would have been so much better inferred from such passages as, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ?" The just mean between fanciful accommodation, and useful sober application, though not easily defined upon paper, is not difficult to hit upon in practice. A humble and judicious divine, who has no private end to serve, and no character of an ingenious allegorizer to support, who is content to take the word of God as he finds it, and to rein his imagination within the limits of truth and sobriety, will readily extract the *moral* of Scripture, even where the words or circumstances are not strictly applicable, and will find the sacred text "profitable for doctrine."

for reproof, for correction and instruction in righteousness," without forcing constructions upon it which were never designed by its Divine Author.

But it is time to proceed with Mr. Henderson's Sermon, of the nature and tendency of which our readers may judge from the following passages.

"It is among his duties, as a watchman, to make himself acquainted with the dangers to which the people are exposed. It is evident, however, that the dangers to which the spiritual interests of men are exposed, can only be learned from those Scriptures in which God hath disclosed to us our relations to himself, made us acquainted with the way of salvation, and unveiled to us the obstacles that oppose our entrance into life. Here, then, as in the case of Ezekiel, to acquaint himself with the word of God, is the first and most necessary business of him who is set as a watchman: 'Thou shalt hear the word at my mouth.' The duty of the prophet, though more arduous, was in this respect more simple, than that of the ordinary minister. He had nothing to do but to repeat the words which God put into his mouth, to speak as the Holy Ghost moved him. The uninspired teacher must employ his own powers of observation, to discover what are the dangers to which his people are exposed, that he may bend the strength of his mind to warn them against the iniquities into which they are most apt to fall, the delusions they seem most disposed to cherish, and the methods which the enemy is most likely to take, that he may triumph in the ruin of their souls. Still, in this work he must take the word of God for his guide; must give himself to reading, to meditation, and to prayer, that this word may dwell in him richly, in all spiritual wisdom and understanding: That he may know the law of God in its spirituality and extent, and be able to point out, not only the aberrations from duty in the external conduct by which it is transgressed, but those workings of the heart which lift themselves up against its authority: That he may know what God hath threatened against sin, and be able to exhibit, in its fearful magnitude, the evil which the transgressor has incurred: That he may have clear views of that way of salva-

tion which God hath revealed in the Gospel; acquiescence in which he is to urge upon sinners as the sole ground of hope: That he may be able to unveil the deceitful workings of the corrupt heart, which would refuse to listen to the calls of mercy, or would delay the exercise of repentance: That he may not be ignorant of the devices of Satan, but be able to direct the light of Truth against his dark suggestions and ensnaring arts.

"He must hear the word at the mouth of God; announcing no dangers but those which he in the Scriptures reveals, and directing to no means of safety but those which he prescribes. And though the Spirit be no longer given as a Spirit of inspiration, let us remember, that he can still bless the means in use to obtain a knowledge of the truth; that he can hear the prayers that are made for his aid and counsel; that he can enlighten, and impress, and guide, by his secret influences. And he may impart to the feeblest mind that is zealously devoted to the interests of the truth, such an unction as shall make his warnings more suitable and powerful, than those of the man that is most richly endowed with the gift of eloquence." pp. 218, 219.

"Of what avail will it be to any one, that he has never transgressed the rules of rhetoric; that he has discussed elegantly some moral topic, or some philosophical speculation; that he has adorned his discourses with many beautiful figures and descriptions; if, amid all the parade of his fine speaking, nothing has been said to convince the soul of sin, to impress it with a sense of its need of a Saviour, to bring home to the heart the plain message of the Gospel; if, for him, sin and Satan have been left to go on undisturbed in their operations, and the weapons of the Christian minister's warfare have never been brought to bear on their strong-holds in the human heart?" p. 222.

The tenth sermon is on Faith. The writer (the Rev. James Hay, of Kinross,) has chosen for his text, the concise and truly logical definition of the Apostle, Heb. xi. 1: "*Faith is the substance of things hoped for; the evidence of things not seen.*" We have room for only one extract.

“ ‘ Things hoped for ’ comprehend all the blessings and mercies which God hath promised, whether they concern the natural or the spiritual life, whether they relate to the interests of the dying body, or the happiness of the immortal soul. Christian hope has always a direct reference to the Divine promise, as the foundation on which it rests; for we are not authorized to hope in God but for such things as he hath engaged, in the exercise of his infinite grace and faithfulness, to bestow. The blessedness of glorified saints consists in enjoyment. They have received the fulfilment of the promises, so that their eyes are satisfied with seeing, and their ears with hearing. But the happiness of the saints on earth lies in hope, which, from its very nature, hath regard to objects that are still future, and thus implies that the promises to which it looks are yet unaccomplished; ‘ We are saved by hope: but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.’

“ This hope, we have remarked, relies on God for external blessings. Our heavenly Father knows what temporal good things we stand in need of, and hath encouraged us to hope in his spontaneous liberality for all the possessions and enjoyments connected with the present life, that are consistent with his glory, and conducive to our spiritual advantage: ‘ They that seek the Lord shall not want any good thing.’

“ ‘ By things hoped for,’ we are chiefly, however, to understand spiritual blessings, or those good things which immediately regard our highest interests as rational and immortal creatures. The hope of the men of the world is wholly occupied about earthly things, the uncertain riches, the fading honours, and the short-lived and unsatisfying pleasures of this mortal life; but the hope of the Christian is fixed on objects infinitely more important and excellent, on ‘ the things which are unseen and eternal.’ This hope has for its object God’s favour, and friendship, and covenant mercy; his exceeding great and precious promises, that great salvation which was purchased by the blood of the Saviour, and is freely dispensed to sinful men in the Gospel; all requisite supplies of grace for every duty and exigence of the Christian

life; support and consolation in a dying hour; and the full possession of everlasting glory and felicity. The believer may be assailed by the most formidable enemies, but, in the exercise of this hope, he is persuaded that none of them shall be able to separate him from the love of Christ. The dispensations of Providence may assume a dark and threatening aspect; ‘ neither sun nor stars may appear for many days;’ but still he labours to subdue every fearful thought, and to dispel every apprehension of unbelief. ‘ Why art thou cast down, O my soul? why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God.’ The hope of the unrenewed man, in its most daring flight, never transports him beyond the boundaries of this visible universe, never elevates his soul above ‘ the things which are seen and are temporal;’ and when his days are numbered, and the awful realities of this invisible world stand disclosed to his view, hope dies in his heart, it perishes, it is swept away like the spider’s web. But the hope of the Christian mounts up with wings as an eagle towards heaven, it ascends to the glorious throne of Jehovah, yea it rests on God as its durable and all-sufficient portion; and instead of perishing amidst the painful struggles and convulsions of expiring nature, not only refreshes and gladdens his own soul by anticipations of immortal blessedness, but enables him, like Joseph of old, to lift up his head on the bed, and to speak good and comfortable words to weeping friends and relatives, saying, ‘ I die, and God will surely visit you.’

“ Faith is exercised about ‘ things not seen.’ These comprehend things hoped for, which we have already considered; ‘ for what a man seeth, why doth he yet hope for?’ Here it may be proper to observe, that hope is more limited and restricted in its exercise than faith. We can only hope for what God hath promised; but faith is exercised about every object which God hath revealed in his word, though it have no relation to any particular promise. Among things unseen, as distinguished from things hoped for, may be comprehended the creation of this visible universe by the exertion of Divine Power, when there was no pre-existent matter out of which it could be formed: ‘ Through faith we understand that the worlds were framed by the word of God; so that things

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which are seen were not made of things which do appear.' (Heb. xi. 3.) Among things not seen, may also be comprehended the existence of three Divine Persons in the Godhead, the infinite perfections of Deity, the glory which Christ had with the Father before the world was, his incarnation, his resurrection from the dead, his exaltation in the human nature to the government of the universe: 'In whom, though now ye see him not,' saith an Apostle, 'yet, believing, ye rejoice.' These, and similar things revealed in the holy Scriptures, though not seen, and many of them, from their very nature, incapable of being the objects of external observation, we are required to believe, on the faithfulness of the Divine testimony, as surely as if they could be seen by the natural eye, or their existence could be ascertained by the evidence of any of our other senses." pp. 238—241.

From the Rev. Donald Fraser's sermon on "The Pastoral Care," the text of which is Hebrews xiii. 17. "*They watch for your souls as they that must give account,*" we might have quoted several passages, had not the subject been already anticipated in the ninth discourse. The author proposes to consider, first, what is implied in the description given of ministers in his text, "*as watching for souls.*" Under this head he shows, that the souls of men are of great value; that they are exposed to imminent danger; that there is a possibility of saving them; that it is the professed business of ministers to promote their salvation; and that, in so doing, great activity and vigilance are necessary. Under the second head—namely, the account which they are to give—he considers the nature of the account, and when and to whom it is to be rendered. To watch for souls under this sense of responsibility, he considers as including watching with affection, with diligence, with humility, with boldness, and with constancy. We can give only a single paragraph of extract.

"The Apostle holds out the prospect of the 'coming of our Lord Jesus Christ to

judge the quick and the dead,' as an excitement to Timothy to 'preach the word, to be instant in season and out of season, to reprove, rebuke, and exhort, with all long-suffering and doctrine.' That occasional relaxation is necessary to all who are devoted to study, and that circumstances will sometimes justify those who have the oversight of souls in allotting a portion of their time to secular business, no reasonable man will dispute: but, unquestionably, they need to be much on their guard, lest the love of ease, the love of pleasure, or the love of money, obtain the ascendant in their minds, rob them beyond measure of their precious hours, and abate their relish for sacred employments. What pastor, under immediate and becoming impressions of the tribunal of Christ, could allow himself to spend in idle musings, in vain conversation, in avaricious pursuits, or even in unnecessary and unprofitable studies, those days and hours which ought to be industriously improved for the interest of the Redeemer and the salvation of souls! The ministry is by no means so easy a profession as many apprehend. Improving the mind in valuable and necessary knowledge, looking well to the state of the flock, discerning their various characters, tempers, necessities, temptations, and sorrows; judging what scriptural sentiments and precepts it is particularly necessary to press on their attention; choosing those expressions which are calculated to convey the truth to their minds in the most perspicuous, engaging, and forcible manner; and 'exhorting them publicly, and from house to house,'—are labours which cannot be acceptably and successfully performed without great and persevering diligence." pp. 269, 270.

"Christian Hope" forms the subject of the Rev. A. O. Beattie's discourse from 1 Pet. i. 3. "*He hath begotten us again to a lively hope.*" We have already given a long passage on this subject from Mr. Hay's sermon: we shall therefore only add the following remarks of Mr. Beattie.

"There is an inseparable alliance between hope and all the other graces of the Spirit's operation. It is intimately connected with faith, and love, and every benevolent affection. The mere professor, though he has never believed in the revealed Saviour, yet dares to hope for eternal life. But that hope which is from

heaven, springs from faith in God and Christ, and is active just in proportion as this faith is vigorous. The sinner hopes to have a place in heaven, with a holy God, holy angels, and redeemed spirits, and yet loves sin and hates holiness; but Christian hope is ever found accompanied with supreme love to God, its author, a sincere regard for the saints, and a high esteem for every thing that is pure and holy. The hypocrite's hope is cherished at the very moment that he is the subject of anger and wrath, and is indulging in his heart the passions of envy, and malice, and revenge: but the Spirit's work is perfect; and wherever he awakens hope, there he produces also meekness, long-suffering, gentleness, goodness." p. 289.

We must pass over with an equally brief notice the Rev. Adam Thomson's sermon on the Joy of the Ethiopian Eunuch on his Conversion to Christianity. The following is part of his description of the nature and effects of spiritual joy.

"Joy, in the common acceptation of the term, is a delightful sensation of mind, arising from the possession of some present good, or the hope of some future enjoyment. It is a passion, of which, in this general view of it, the influence is less or more felt at times by all men. Spiritual joy, which is peculiar to the Christian, results, of course, from the participation or the prospect of spiritual blessings. Pure and peaceable in its nature, it is often elevating, and always rational, in its exercise." p. 302.

"In being rational in its very nature, the joy of the Christian is distinguished from the raptures of enthusiasm. The spurious joy of the enthusiast is founded neither in reason nor in revelation: it is the offspring of an ignorant understanding, a disordered imagination, and a depraved heart. It is, of course, extravagant in its exercise, and disgraceful in its effects. The joy of the true believer, on the other hand, even when it rises to ecstasy, is still sober, rational, and well grounded. It leads to no such extravagancies, either in language or in conduct, as betray the ignorant fanatic or the wild enthusiast." p. 304.

"Spiritual joy is also sanctifying and salutary in its effects. This is, in truth,

the great and infallible test, by which every emotion in the heart is to be ultimately tried, and by which genuine spiritual joy will be best and most easily distinguished from whatever assumes its resemblance. The joy of enthusiasts, of hypocrites, of wicked professors in general, is attended always with pride and presumption, often with other unhallowed passions, and almost uniformly with unhallowed conduct.

"The baser passions are at least subdued in the heart of that man who has tasted the joys of God's salvation. This is, indeed, the immediate and the certain effect of the powerful vibrations of spiritual joy. They add vigour to all the springs of holiness, while they greatly weaken, if they do not utterly crush, the iniquitous principles of action in the soul." p. 305.

The last discourse in this volume, to use the language of the old divines, is "a learned and fruitful sermon" on the resurrection, by the Rev. Robert Balmer, of Berwick upon Tweed. The author commences his exordium by shewing, that the doctrine of the resurrection of *the body* is peculiar to Christianity; for that even those heathen philosophers who entertained the strongest hopes of the immortality of *the soul* seem never to have considered the re-integration and resurrection of its earthly companion as an event either possible or desirable. St. Paul was considered at Athens "a babbler," because he spake of "Jesus and the resurrection;" and even the solemnity of the court of the Areopagus could not prevent the derision of the auditory when he mentioned, in proof of the future judgment, the resurrection of Christ from the dead. The Romans were as incredulous as the Grecians; so that Festus, the governor, plainly told the Apostle on a similar occasion, "Thou art beside thyself: much learning hath made thee mad." It is certain, however, that among the generality of those heathens who admitted the probability of a future state, the idea of

a corporeal, though subtilely attenuated, form, floated in their imaginations. Mr. Balmer himself argues, that the dogmatic scepticism which, while it admitted the possibility of the immortality of the soul, pronounced the resurrection of *the body* an absurdity, originated in the speculations of philosophy, and had little affinity with the opinions, or, at least, with the feelings of the people at large.

"The separate existence of a pure spirit, abstracted entirely from matter, is an idea too refined for the grossness of vulgar apprehension. Hence we find, that in the systems of heathen mythology, men, on their transportation to the land beyond the river of death, were supposed to be changed, not into spirits purely immaterial, but into strange and mysterious phantoms, who retained the form, though not the substance, of their former persons: who might be seen by the eye, though they could not be grasped by the hand; and who were engaged in exercises not dissimilar to those which had furnished them with delight or employment in the land of the living. On the whole, then, as there is nothing more repulsive or terrific than death, there seems to be something grateful and soothing in the anticipation of a reunion of the two component parts of our frame. This body of mine, may every individual say, though composed of worthless and perishable materials, is yet 'fearfully and wonderfully made;' I feel it to be an essential part of myself; and must it be imprisoned for ever in the dreary tomb? How shall my soul subsist when severed from the partner of her joys and sorrows, the minister to her purposes, and the instrument of her perceptions and operations?" pp 330, 331.

Having thus shewn that the doctrine of a resurrection is grateful to our natural feelings, Mr. Balmer glides towards the immediate subject of his discourse, by admitting that, delightful as it may be, it is not without its difficulties. It is not easy to conceive of the restoration of a structure which must gradually waste and decay; whose exquisite mechanism must be completely destroyed, whose parts must crumble

into dust or evaporate into air, and the very substance of which seems irreparably dissipated. Some portion of incredulity might perhaps, have continued to linger among the once heathen members of the church of Corinth, even after their reception of Christianity; and St. Paul therefore in the chapter from which our author selects his text, proves the possibility of a resurrection by proving the fact of the resurrection of Christ; and shews, that it will be the portion of his followers, by shewing that our Lord died and rose in a public capacity, as the Head and Representative of his people. In the course of his reasoning, he anticipates a two-fold objection, which Mr. Balmer has taken as the thesis of his discourse, and which might naturally occur to a person, when for the first time apprized of the circumstances glanced at in this exordium: "*But some man will say, How are the dead raised up? and with what body do they come?*"

In answer to the former question, "*How are the dead raised?*" Mr. Balmer shews generally, that they shall be raised by the power of God, who both *can* and *will* perform this mysterious promise.

"Those who doubt or deny the doctrine of the resurrection, on the ground of its impossibility, 'err, not knowing the Scriptures, nor the power of God.' The work is not one which, in the judgment of sober and unsophisticated reason, can be thought either impossible or difficult to *Him who is possessed of almighty strength*; and it is only to those who admit the existence of such a Being, that the present reasonings and illustrations can be supposed to be directed." p. 333.

The author proceeds to reply to some of the usual objections respecting identity, and argues that if the corporeal frame which is raised hereafter shall consist of materials which have at any time belonged to the individual upon earth, or if only a small portion of those materials

shall be retained as its groundwork, the identity will be sufficiently preserved. He further combats the assumption of certain philosophers, who, in order to obviate the alleged difficulty respecting identity, gratuitously suppose that there is in the human body a minute and imperceptible principle, somewhat similar to the germ of vegetable seeds, which will be preserved in the grave as the nucleus of the future body. He also urges the incorrectness of a conjecture nearly allied to the last, that some great change in the finer parts or stamina of the human frame is gradually going forward in the interval between death and the resurrection, to which the dissolution of the grosser parts may be a preparatory step. In all these difficulties, hypotheses, and solutions, we frankly confess that we feel little sympathy. The resurrection is allowedly an act of Omnipotence; and if this be once admitted, it is useless to speculate upon any supposed obstacle to its accomplishment. The argument contained in the last extract is, after all, the only one that is adequate to the subject. This argument the author further expands, as follows:—

“It may be said, that the impossibility of a resurrection arises, not from the impossibility of communicating life to a particular system of matter, but from circumstances connected with the dissolution of the body. The materials which compose it moulder into dust, and become indistinguishable from the dust with which they are mingled; they pass into air, and become invisible to the human eye; they may be consumed by the flames, scattered by the winds, or carried away by the waters; they may be buried in the dark and unfathomed caves of the ocean, or dispersed by ten thousand accidents, so that they seem to be irrevocably lost. Admit all this, what does it prove? He who is to raise the dead, is one who not only wheels the planets around the sun, but regulates the movements of the atoms which dance in his beams; who counts the sands on the sea-shore as well as the stars of the sky; whose presence pervades all nature; and without whose energy not a particle of mat-

ter can exist or move. In his book, all the members of the bodies of his saints were written before they were fashioned; while they live, they live, and move, and have their being in Him; when they die, he knows the receptacles where their bodies are deposited; he knows the place to which each of the atoms belonging to those bodies has been dispersed; and at his command each of those bodies will arise, and, if necessary, each of those atoms will fly to rejoin the system to which it formerly belonged.” pp. 334, 335.

After an argument so irrefragable, it is neither logical nor politic to suffer the mind to be entangled in petty cavils and speculations respecting identity, or to attempt to explain what is not clearly revealed on this mysterious topic. That the Almighty *can* raise the dead, is a truth which no sober reasoner will attempt to disprove; and that he *will* do so, we have the warrant of his own revealed word to assert.

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2. The subdivisions of weights and measures, at present employed in this country, appear to be far more convenient for practical purposes than the decimal

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3. That the standard yard should be that employed by General Roy in the measurement of a base on Hounslow Heath, as a foundation of the great trigonometrical survey.

4. That, in case this standard should be lost or impaired, it shall be declared, that the length of a pendulum vibrating seconds of mean solar time in London, on the level of the sea, and in a vacuum, is 39.1372 inches of the standard scale, and that the length of the French metre, as the tenth-millionth part of the quadrantal arc of the meridian, has been found equal to 39.3694 inches.

5. That ten ounces troy, or 4800 grains, should be declared equal to the weight of 19 cubic inches of distilled water at the temperature of 50°, and that one pound avoirdupois must contain 7000 of these grains.

6. That the standard ale and corn gallon should contain exactly ten pounds avoirdupois of distilled water, at 62° of Fahrenheit, being nearly equal to 277.2 cubic inches, and agreeing with the standard pint in the Exchequer, which is found to contain exactly 20 ounces of water. The customary ale gallon contains 282 cubic inches, and the Winchester corn-gallon 269, or, according to other statutes, 272 $\frac{1}{4}$ cubic inches, so that no inconvenience can possibly be felt from the introduction of a new gallon of 277.2 inches. The commissioners have not decided upon the propriety of abolishing entirely the use of the wine gallon.

Menai Bridge.—The first stone of this stupendous structure has been laid. When completed, it will connect the island of Anglesea with the county of Carnarvon, and by that means render unnecessary the present ferry, which has always been one of the greatest obstacles in the establishment of a perfect communication between England and Ireland through North Wales. The design is by Mr. Telford, and is on the principle of suspension; the centre opening is to be 560 feet between the points of suspension, and 500 feet at the level of high-water line; the road-way to be 100 feet above the highest spring tide, and is to be divided into two carriage-ways of 12 feet each, and a footway between them of four feet. In addition to the above, there are to be three stone arches of 50 feet each on the Carnarvonshire shore, and four of the same dimensions on the Anglesea side.

Germany.—Dr. Kuhn, of Leipsic, intends publishing, by subscription, a complete edition of the medicinal treatises that remain to us of the ancient Greeks. The better to illustrate the nature of his plan, he published, last year, a sort of syllabus, under the title of "*Claudii Galeni*," &c. or a treatise, by Cl. Galen, on the best methods of teaching; specimen of a new edition of all the Greek medical works extant, &c.

It appears, by a report of Dr. Olbers, of Bremen, that, on the 26th of June, the earth was in the direction of the tail of the comet then visible. The sun, the comet, and the earth, were, on the 18th of June, in the morning, so nearly in a right line, that the comet was to be seen on the sun's disk. According to calculation, the nucleus of the comet entered the sun's southern limb at 5h 22m A. M. true time at Bremen. It was nearest to the centre of the sun 1' 27" west, about 7h 13m, and issued from the sun's northern limb about 9h 22m. The comet, during this remarkable transit, was something more than thirty millions of miles distant from the sun, and about 64,000,000 of miles from the earth.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Select Works of Jeremy Taylor. D.D. 6 vols 8vo. 3l. 3s.

The Answer given by the Gospel to the Atheism of all Ages; by Thomas Mulock. 8vo. 6s.

The Sin of Schism demonstrated, and the Protestant Episcopal Church proved to be the only safe Means of Salvation; by the Rev. S. H. Cassan. 1s. 6d.

Naaman's History, Jonah's Gourd, and an Essay on the Pleasures of Religion; by Owen Morris 12mo. 4s.

The Beloved Disciple: a series of discourses on the life, character, and writings of the Apostle John; by Alfred Bishop. 12mo. 5s.

The Causes, Evils, and Remedy of False Shame in the Affairs of Religion; a Sermon, by John Evans, A.M.

The Tendency of Christianity to promote Universal Peace; a Sermon, by the Rev. G. Burder. 9d.

The First part of the Holy Bible: with Notes explanatory and critical, and practical Reflections, designed principally for the Use of Families; by the Rev. Mr. Well-beloved.

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RELIGIOUS INTELLIGENCE.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

THE following passages from the Seventh Report of the City of London Auxiliary Bible Society, submitted to the general meeting held at the Mansion House, Nov. 4, 1819, are so appropriate to the times, that we gladly transcribe them for the serious consideration of our readers.

"It is manifest, that there is scarcely an argument which tends to recommend the blessed book which is dispersed by this Society, that does not at the same time advocate the cause of the Society which distributes it: nor perhaps is there any line of reasoning in hostility to the principle of the Bible Society, which, if faithfully and candidly examined, would not be found eventually to oppose (however unintentionally in many cases) the principle of distributing the Scriptures themselves, at least to the extent which their importance and the wants of the world imperiously demand.

"If this observation be founded upon fact, and confirmed by experience, the duty of contributing to the support of the Bible Society becomes evident. But if, in ordinary times, the value of such a Society is acknowledged, of what peculiar importance does it appear, to rally round its standard, at a moment when the enemies of Divine Truth appear to be engaged in the most vigorous exertions; when Infidelity has openly avowed the worst designs upon our best and highest interests; and when the Sacred Scriptures themselves have been held up to contempt by 'the perverse disputings of men of corrupt minds?'—The friends of the Bible Society are as unwilling to advert to any controverted opinions, as it is unnecessary to their cause that they should do so; being not more prevented by duty than by inclination from becoming parties, in any degree, to the vain and fleeting contentions of a world, 'the fashion of which passeth away:' but in a moment, when the Bible itself has been assailed with new and extraordinary activity—when

it has been sought to destroy all sense of future responsibility, by undermining the first principles of Religion, and to dissolve the connexion between man and his Maker by the bold denial of a revelation from Heaven—when publications of the most flagitious tendency have been thrown into the widest circulation, and still continue to be disseminated with the most pernicious industry—when it is sought to deprive the rich of the only true wealth, and the poor of their only solace—when consolation has thus been denied to all, under those various trials and afflictions from which no station in life is exempt—and when all hope in death has been sought to be taken away from our expiring nature—when the most solemn and sacred truths of our holy Religion have been impugned and derided, and the flood-gates of licentiousness and vice have been thrown wide open—under circumstances such as these, there appears a peculiar call upon the friends of Divine Truth to shew themselves in earnest in the cause of their insulted Lord, and to redouble their activity in support of this useful and sacred institution."

"We live at a period when it is no longer a question merely of different modes of worship, external forms of church government, or points of discipline; upon all which, they 'who profess and call themselves Christians,' may conscientiously differ in opinion; but our lot is cast in a time when the very *foundations* of religion are sought to be destroyed, and not merely the superstructures which one or another class of professing Christians has reared upon them;—when the great charter of our common faith and hope is denied to have any primary authenticity, any intrinsic excellency, or any obligatory force;—when a judgment to come is openly denied and derided, and all future responsibility declared to be a fable of human invention;—when the doctrines of eternal truth, respecting the nature and attributes of Him who has been pleased to reveal his perfections in his Holy Word, are disavowed and disowned; and when the plain requisitions of the Divine Law, are held to be no longer binding; a fatal theory, which, in seeking to annihilate the relation which subsists between man and his Maker, would dissolve the connexion between man and his neighbour, and introduce universal crime and anarchy into the world;—in such a

moment, when, not merely the out-works of our Zion, but the citadel itself is attacked; and when it is sought to deprive us of all that can sanctify prosperity, or sweeten affliction—all that can render life desirable, or disarm death of its terrors—the obligation of all classes of Christians to make common cause with the Bible Society appears to be paramount and imperative. To those persons in particular, who, while they admit the importance of a revelation from Heaven, and who profess to desire its diffusion upon earth, but who have yet withheld their aid from the Bible Society, from some considerations of minor importance, some fears of distant or contingent evil, and some doubts upon points of policy and expediency; the Committee would especially appeal at the present moment, and remind them that the actual and unequivocal good which has been achieved by the Bible Society, both abroad and at home, has long since appeared to them to reduce a question of experiment to a matter of certainty; that if apathy and indifference were scarcely justifiable in ordinary times, they are still less so in the present; and that, in one particular at least, the enemies of truth are worthy of imitation—namely, in the active and unremitting industry which they display; an industry worthy of a better cause than that of being called into action for the depravation and destruction of mankind."

MISSIONARY COLLEGE AT SERAMPORE.

The exertions of the Baptist Missionaries at Serampore have been often mentioned in our pages. Notwithstanding the many obstacles presented by the state of society in India, they have baptized about six hundred natives, Hindoos and Musulmans, most of them gross idolaters, and some of them brahmins of the highest cast. The dreadful errors and moral degradation in which these converts were involved, greatly retard their progress in the Christian life: still, however, the change which has been produced in their views and conduct is said to be highly encouraging: many appear to be preparing for a blessed immortality; and some, already departed, have left the most pleasing evidence of their having been rendered meet for "the inheritance of the saints

in light." A number of these converts, brahmins and others, have, for some time past, been employed as distributors of tracts, readers of the Scriptures, and preachers. Their talents, though subordinate, have been so blessed, that a number of converts, the fruits of their ministry, have been baptized. Tarachund, a Hindoo of the writer cast, converted by reading the New Testament in Bengalee, without an instructor, is said to be an excellent poet; a great part of the Bengalee hymns in the Serampore hymn book are his composition, as well as an interesting work on the doctrines of the Gospel contrasted with the Hindoo religion.

Many of the readers and preachers were educated in the Protestant, Roman Catholic, or Armenian Churches; and are capable of every acquirement necessary to the most acceptable discharge of the ministerial office in the Bengalee or Hindoost'hanee languages. The pure natives in the list of native readers and preachers were, with two exceptions, Hindoos. These preachers are connected with about seventeen Christian Churches, the greater part of the members of which were heathens.

Our readers are also aware, that Dr. Carey and his brethren have published translations of the whole of the Sacred Volume in five important languages of the East; namely, the Sungskrit, the Mahratta, the Hindee, the Bengalee, and the Orissa. A great part of the Bible has been printed in the Chinese, and the whole is in regular progress through the press. The New Testament has been published in six other languages, and several more are in the press. In this most important work, the translators are assisted by learned natives from all parts of India. The situation of Dr. Carey, as professor of the Sungskrit, &c. in the college of Fort William, enables him to draw from the remotest parts of India those learned natives whose help he requires; and these persons, during their application to this work at Serampore, are supported from the translation fund. Should the life of Dr. Carey be spared for a few years longer, it is trusted, that he will have prepared the holy Scriptures for the greater part of India; and hopes are given, that in the course of this and the following year, the whole of the Divine Records will have been published by Dr. Marshman, for the many millions in China.

A few years since, an address to the public, under the title of "Hints relative to Native Schools," was published at Serampore. The encouragement received from all parts of India enabled the publishers to extend their schools, till at length the scholars amounted to eight thousand heathen children: they might have been fifty thousand, if the funds had been sufficient; for the villages continued to send deputations to Serampore, from the distance of ten and twelve miles, with petitions for schools, till notice was obliged to be sent, that no more schools could be established, for want of funds. The missionaries have also prepared a system of education in the Bengalee and Hindoost'hanee languages, consisting of tables, containing the elements for spelling, reading and accounts; also, copy-books containing lengthened copies on all those subjects which may best enlighten the minds of heathen youth: the elements of geography, history, astronomy, arithmetic, &c. are included in these copies, which are afterwards committed to memory.

But the chief plan which Dr. Carey and his brethren are anxious to see realized before their removal from the scene of their labours, is, that of a college at Serampore, for the improvement of native pastors and missionaries. The persons at present employed as Christian teachers in India would be considered in this country as very inadequately qualified for so important a charge; but the missionaries, considering the urgency of the case, thought it right to do what they could; and they express a hope that this part of their plan has been attended with some degree of success. The work of teaching, in India, they remark, is more like "crying in the wilderness," and "disputing in the school of Tyrannus," than the method used, in England, of instructing men by prepared discourses. Indeed, the state of society and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpits of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of explaining the mysteries of the Gospel in the manner they ought. Many of these native teachers, when converted, have hardly

been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time past been very anxious to establish a seminary in which the case of native pastors and missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan, they have bought a piece of ground adjoining the Mission premises, on which there is an old house, and which, for the present, may be sufficient; but they are anxious to see, before their removal by death, a better house erected. A row of small rooms for the students is *immediately* wanted.

The Catholic Institution at Penang, for training up Chinese converts; and a similar one at Malacca, established through the liberality and efforts of Dr Morrison, in conjunction with the Rev Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta, might be mentioned as offering arguments to support the necessity of the object: but the pressing necessity is too evident not to be seen by the most superficial observer. At present, there is not one minister for each million of British subjects, even if we include every clergyman and every missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles; yet our native subjects in India do not amount to one half the population of Hindoosthan. The pecuniary resources, and the number of missionaries required for the instruction of all these millions, can never therefore, be supplied from England. It is on native preachers that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come.

The fitness of native preachers for the employment can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air; and without considering that the only way,

for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them. From what treasury could places of worship be built all over India? And if they existed, who could persuade the heathen to enter them? But the native preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than that which attends similar labours in England: he can also find access to his own countrymen, and, which Europeans cannot have, to the lower orders of his own countrywomen, in every place: he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit; and he knows the way to the hearts, as well as to the heads of his countrymen without difficulty. The European cannot travel without carrying along with him his food, and accommodations for sleeping, as there are no public inns; and hence a boat or a palanquin is quite necessary. Thus the expense of travelling to an European is very considerable; while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, to be forgotten in the comparison between a Native and an European Missionary.

Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be called to the work of the Mission, will find in this college an education which may pre-

pare them to become efficient agents in the instruction of the heathen.

It is further intended, that a respectable but inferior education should be given, at this college, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance. This college is also proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the plan, published all over India, had received the sanction and patronage of the most noble the Marquis of Hastings, his excellency Jacob Krefling, Esq. the Governor of Serampore, and other distinguished personages. The plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall Street, or to the Rev. W. Ward, No. 60, Paternoster Row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this plan, by superintending the instruction of a number of youths, who may be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youths in the college is thirty-one, of whom twenty-three are Christians: they are going on well." We since learn, that two native professors had been appointed; the one for Astronomy, and the other for the Hindoo Law. The scholars had been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour.

Donations and subscriptions to this institution will be received by Messrs. Praeds, Mackworth, and Newcombe, 189, Fleet Street; Messrs. Ladbroke, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw, and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Southwark; Joseph Butterworth, Esq. Fleet Street; William Burles, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No. 20, Harpur Street, Red Lion Square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall Street; and the Rev. W. Ward, No. 60, Paternoster Row; by the Rev. J. Ryland, D. D. Bristol; Rev. J. Dyer, Reading; and by the particular Baptist Ministers in every part of the kingdom.—Dr. Carey and his brethren have devoted 20,000 rupees (2500*l.*) from the proceeds of their own labour to this work: the sum further wanted is about four thousand pounds.

MORAVIAN MISSIONS.

The settlement of the United Brethren on the Witte Revier, or White River, in the Uitenhagen District at the Cape of Good Hope, was fixed upon in 1816, after a survey of the spot by the Rev. C. J. Latrobe, with the full concurrence of the Colonial Government, with the view partly of relieving their settlement at Gnadenthal, which contains above 1400 Hottentots, from a redundancy of population. The Witte Revier falls into the Sunday River, which empties itself into the sea, near Algoa Bay. Three male and two female Missionaries arrived there in April, 1818; and with the help of some Hottentots who settled on their land, and whose numbers soon increased to 155, the preparation of a temporary church and dwellings, corn-mill, smithy, gardens and corn-fields, was soon effected, and the settlement was making rapid advances; but the flattering prospect was soon blighted. The Caffree war broke out; a horde of savages lodged themselves in the glen near the infant settlement; in the beginning of the present year the Missionaries sustained three distinct attacks, in which 600 head of cattle were driven off, which reduced them to the extremity of distress, and on the 14th of April nine Christian Hottentots were cruelly mutilated and murdered. The Missionaries thus describe their situation: "All the nine men who were murdered had families of small children, and some of their wives were pregnant. The lamentations of the

poor women and children pierced our very hearts. All our endeavours to sooth their grief, and administer comfort to them, were vain. Their fathers were dead; their cattle, which had hitherto supplied them with meat and milk, were all stolen, and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, and murder us also. Our Hottentots had lost all courage: countless indeed were the sighs, tears, and prayers which we offered up to our God and Saviour during three days of horror and anguish. There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children; yet to stay any longer was equally impossible, as our whole stock of provisions was either destroyed or consumed, and to go out in quest of more was risking the further loss of life." They contrived at length to apprise the Landdrost of their dreadful situation, by whose kind exertions

the congregation was withdrawn to Uitenhagen, and partial relief afforded them. They heard soon afterwards that all they had left behind, together with the cornfields and gardens, were laid in ashes and utterly destroyed, first, by the Caffres, and then by the elephants. The fugitives were still in a state of the greatest distress, attacked by fever, and in the utmost want of the necessaries of life, all provisions being excessively dear. In the midst of these accumulated sufferings, the faith and patience of the Missionaries remain unshaken. They write, "We have more reason to thank the Lord for his protection, than to complain: it might have been worse. He alone knows who still awaits us; but we trust in him to support us under all afflictions, and we feel it our duty with a willing heart to remain with our congregation, who with us hope to return to the Witte River when peace is restored."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

THE dearth of foreign intelligence, not less than the paramount importance of recent domestic events, has confined our view, in our last two or three Numbers, to a summary of the latter. And, indeed, the little we have to relate is almost entirely of a painful kind. The difficulties of a commercial nature under which this kingdom is labouring, are far from being confined to our own shores; nor are the political difficulties with which we have to contend wholly unknown to other nations.

If we look westward, we find the *United States* of America struggling with commercial embarrassments of the most formidable kind, and from which there appears no immediate prospect of deliverance. From one end of the Union to the other, there exists a general stagnation of trade, and a corresponding depression in the financial transactions of the country. To add to this, the yellow fever has prevailed with considerable virulence in several principal towns. New York itself has become a fellow-sufferer with Boston, Baltimore, &c., in this common evil.

Returning eastward, we perceive the kingdom of *Spain* depressed by still worse calamities. A malignant epidemic fever, intestine commotions, pecuniary embarrassments, a doubtful and mortifying transatlantic contest with its own subjects, and the possibility of a war with the *United States*, unless averted, as it probably will be, by humiliating sacrifices and concessions, are among the existing calamities of this unhappy and misgoverned country. The first of these, the fever, we rejoice to state, has in a considerable measure subsided; not, however, without having left throughout the country innumerable victims of its power. Among its contingent consequences, it has had the effect of compelling the Spanish Government to dismantle the ships, and to disband the army, so long intended for South America. In the present dilapidated state of the Spanish treasury, and amidst the general discontent that prevails among the people, it is not likely that another expedition to the same extent will be speedily fitted out; a circumstance which, added to some recent and very decisive successes of the popular party in South America, and the obvious policy of the *United States*, seems to

render the ultimate issue of that contest not very doubtful. To this we might add, the evident disposition of the army itself, as shewn in a late mutiny among a part of the troops collected at Cadiz for South America, and which, though promptly suppressed, has tended greatly to cripple the plans of the government. To all this it must be added, that Ferdinand having refused to ratify the cession of the Floridas to the United States, a serious misunderstanding, as we have already intimated, has arisen between the two powers, the issue of which cannot be very dubious. It is probable that the Cabinet of Washington has long since deliberately determined to annex the Floridas to the Union: it remains with Spain, therefore, to decide whether the cession shall be amicable or otherwise; and in either case, it has been suggested, that Great Britain may feel itself called upon to demand corresponding concessions, in order to preserve the balance of power in the Gulf of Mexico, and to avert the extinction of her West-Indian trade in case of any future conflict with the United States.

The principal evils which at present exist in *Germany* are of a different kind. A spirit has gone abroad which must shortly annihilate the present political system, unless, in the struggle, the heads of the German Confederation shall be found able to suppress the rising spirit of resistance, and to shackle the expression of public opinion by further restrictions. Those views of national policy, which, for want of a more specific name, are usually denominated "liberal," have taken deep root throughout Germany. Its abettors, to their love for liberty, and their hatred of the pure military despotism which too generally prevails there, add some worse qualities; among which a contempt for all religious restraints, and an indifference to the character of the means employed to effect their projects, are but too conspicuous. The assassination of Kotzebue is a fatal illustration of the principles and the spirit of *some* of the party. Others, doubtless, are more moderate; and some, perhaps, wish for nothing more than the abolition of real evils, and the supply of obvious defects. The students of the German universities are very widely infected with the revolutionary mania; many of them, who, on a late occasion, were forbidden to celebrate the "festival of liberty" in their own neighbourhoods, have taken

Christ. Observ. No. 215.

the trouble to meet at distant places for the purpose. With a view to quell the violent spirit so generally prevalent, edicts have been issued, subjecting the press to a severe censorship; in consequence of which many of the political journals have disappeared or lost their former conductors, and all have been made to assume a more qualified mode of discussing public subjects. The issue of all these proceedings we do not pretend to foresee; but we are confident of this, that if the various governments of the confederation would effectually avert from them the evils they dread, they would yield to every just and *reasonable* wish of their subjects, place their political system on a plan worthy of the enlightened policy of the age, and form a constitution by which, as in Great Britain, *true* liberty and every privilege dear to man may be secured, while ample provision is made to check that *licentiousness* which is the worst foe to rational freedom. This once done, we shall be equally glad to witness, on the part of the general confederation, the most prompt and effectual measures to suppress the efforts of those who, if they cannot find, will invent occasions for traducing their lawful rulers, and promoting disaffection among their fellow-subjects.

Of *France* we have not occasion to say much. The approaching meeting of deputies will probably throw more light than we at present possess, upon the state of the kingdom, and the plans of the government. A partial change in the ministry has taken place. M. de Cazes has been named prime minister, and M. Latour Mauburg, minister of war.

Russia is, at present, the most tranquil and flourishing empire upon the continent. The Emperor has lately returned from his last benevolent journey into the distant parts of his dominions; and continues indefatigably to patronise every scheme for the moral, religious, and political welfare of his subjects. Among his other acts of sound policy as well as benevolence, he has opened a hospitable asylum for the Jews, whom, for reasons that are yet unexplained, several cities in Germany and Denmark have persecuted with such relentless hostility as to drive many of the richer families of that community to France, Russia, and other countries for protection. While we deeply deplore these unprovoked and senseless persecu-

tions, we cannot but remark how strong a corroboration they directly afford to the veracity of that hallowed volume which has been lately called in question, but which, if it could assert no other evidence than the existing state of the Jews, would possess a claim to our belief stronger than any other code, professing to be divinely inspired, can boast.

A dreadful hurricane commenced in the *West Indies* on the 22d, and continued with extraordinary violence till the 24th of September. Many ships were driven ashore and lost; and on many plantations the works and houses were blown down, and the sugar canes and plantain walks levelled with the ground. The exact extent of the loss of life had not been ascertained, but it was feared it would prove considerable.

DOMESTIC AFFAIRS.

Parliament has met. On the 23d instant the prince regent opened the session in person. As he proceeded from his palace to the house of lords, he was received by an immense crowd, which lined the whole length of his course, with acclamations much less mixed with any audible expressions of dissatisfaction than, in the present state of men's minds, was naturally to be apprehended. His speech was delivered with great distinctness and energy. It was as follows: the importance of the matters to which it relates, induces us to give it without abridgment.—

“My Lords and Gentlemen,

“It is with great concern that I am again obliged to announce to you the continuance of his Majesty's lamented indisposition.

“I regret to have been under the necessity of calling you together at this period of the year: but the seditious practices, so long prevalent in some of the manufacturing districts of the country, have been continued with increased activity since you were last assembled in parliament.

“They have led to proceedings incompatible with the public tranquillity, and with the pacific habits of the industrious classes of the community; and a spirit is now fully manifested utterly hostile to the constitution of this kingdom, and aiming, not only at the change of those political institutions which have hitherto constituted the pride and security of this country, but at the subversion of the rights of property, and of all order in society.

“I have given directions that the necessary information on this subject shall be laid before you; and I feel it to be my

indispensable duty to press on your immediate attention the consideration of such measures as may be requisite for the counteraction and suppression of a system, which, if not effectually checked, must bring confusion and ruin on the nation.

“Gentlemen of the House of Commons,

“The estimates for the ensuing year will be laid before you.

“The necessity of affording protection to the lives and property of his Majesty's loyal subjects, has compelled me to make some addition to our military force: but I have no doubt you will be of opinion, that the arrangements for this purpose have been effected in the manner likely to be the least burdensome to the country.

“Although the revenue has undergone some fluctuations since the close of the last session of Parliament, I have the satisfaction of being able to inform you, that it appears to be again in a course of progressive improvement.

“Some depression still continues to exist in certain branches of our manufactures: and I deeply lament the distress which is in consequence felt by those who more immediately depend upon them; but this depression is in a great measure to be ascribed to the embarrassed situation of other countries, and I earnestly hope that it will be found to be of a temporary nature.

“My Lords and Gentlemen,

“I continue to receive from foreign powers the strongest assurances of their friendly disposition towards this country.

“It is my most anxious wish that advantage should be taken of this season of peace to secure and advance our internal prosperity; but the successful prosecution of this object must essentially depend on the preservation of domestic tranquillity.

“Upon the loyalty of the great body of the people I have the most confident reliance; but it will require your utmost vigilance and exertion, collectively and individually, to check the dissemination of the doctrines of treason and impiety, and to impress upon the minds of all classes of his Majesty's subjects, that it is from the cultivation of the principles of religion, and from a just subordination to lawful authority, that we can alone expect the continuance of that Divine favour and protection which have hitherto been so signally experienced in this kingdom.”

In the House of Lords the address was moved by Earl Manvers, and seconded by

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Lord Churchill. Earl Grey moved, that an addition should be made to it, stating that, while the house was determined to give full vigour to the law, they felt themselves called upon to satisfy the people that their complaints should always receive due attention, and their rights be defended against all encroachments; that they had seen with deep regret the transactions at Manchester; and that these called for the most deliberative inquiry, with the view of shewing that they had been the result of unavoidable necessity. This amendment—after a long debate, in which Earl Grey was supported by Lord Erskine, Lord King, the Marquis of Lansdowne, and the Earl of Carnarvon; and opposed by Lord Sidmouth, the Earl of Carysfort, the Duke of Athol, Lord Lilford, the Lord Chancellor, the Earl of Liverpool, and the Marquis of Buckingham—was lost by a majority of 159 to 34.

In the House of Commons, the debate on the address occupied the unprecedented period of two nights, having also been protracted on each occasion to four or five o'clock in the morning. An amendment, similar to that proposed by Earl Grey, in the House of Lords, was moved by Mr. Tierney, and met with a similar fate, having been lost by a majority of 381 to 150. The principal speakers in favour of the amendment were Mr. Tierney, the Marquis of Tavistock, Lord Milton, Sir James Mackintosh, Mr. Scarlett, Mr. Hume, Mr. Bennet, Lord Nugent, Sir W. de Crespigny, Mr. Phillips, Sir F. Burdett, and Mr. Brougham. It was opposed by Lord Castlereagh, Mr. Bootle Wilbraham, Mr. Wortley, Mr. Plunkett, the Attorney and Solicitor General, Mr. Wilberforce, Lord Temple, Mr. Egerton, Mr. C. Wynn, Sir J. Sebright, Mr. Lyttleton, and Mr. Canning.

The whole course of the debate in both Houses of Parliament, and still more the uniform tenor of the mass of documentary evidence which has been laid before them by his Majesty's ministers, tends to confirm the view we gave, in our Number for September, of the transactions that took place at Manchester on the 16th of August. It appears that the magistrates had no intention of dispersing the meeting until it was stamped with the character, not only of illegality but of sedition, by the alarming circumstances under which it assembled; that fortified in their convictions of its real character and dangerous tendency, by numerous informations on oath, they

had issued warrants for apprehending the ringleaders in this infraction of the peace; that the impracticability of executing the warrants by the civil power led to the use of the military; and that the attack by the populace on the military, when engaged in this service, produced the necessity of forcibly dispersing the assembly, together with the fatal events which attended its dispersion, and which every man of common humanity must deeply deplore. That no act of unnecessary severity was committed by the military, it would be rash and unwarrantable to assert. In the tumult which arose it was scarcely possible that a soldiery assailed by an infuriated mob should restrain their defensive efforts to the exact measure of force which was required for their own rescue, and the dispersion of their assailants. But surely this forms no ground on which to criminate the magistracy, or even to arraign the conduct of the military officers who acted under their directions. Still if it is conceived that those magistrates or those officers were guilty of any violation of their duty in the measures pursued by them, the courts of law are open, and their conduct may there be made the subject of judicial investigation. It forms, however, no slight presumption in favour of the legal innocence of these functionaries, that, not only have no such proceedings been instituted, but that when an opportunity of an early, full, and satisfactory investigation was afforded by their presenting bills of indictment, at the Lancaster assizes, against Hunt and his associates, these gentlemen, loudly as they and their friends have clamoured for inquiry, chose, by traversing the indictments, voluntarily to postpone for months the very object of their professed desire.

It is worthy of remark, that during the lengthened discussion on this subject which has taken place in parliament, no professional authority, even from among the opposition members, has ventured to affirm that the meeting was lawful. Their arguments on this subject have generally proceeded on the hypothetical admission that it was not so; while several men of legal eminence, one of whom (Mr. Plunkett) is generally opposed to the measures of government, gave it as their decided and unequivocal opinion that the Manchester meeting was illegal.

It was alleged, that the conduct of the Lancaster grand jury, in throwing out the

bills of indictment preferred against several individual soldiers, for the wounds inflicted on that occasion, indicated a purpose, on the part of the judicial authorities, to stifle inquiry. To this, it was answered, that the evidence produced, in support of the bills of indictment, was not such as could justify the grand jury, acting on their oaths, in finding them. This statement was exemplified by the following case:—An indictment was preferred against Edward Tebbutt for having wounded Elizabeth Farrer. This woman described him as a man with large whiskers; whereas Edward Tebbutt was known never to have worn whiskers of any kind in the course of his life. Was it possible for the grand jury to entertain an indictment so supported?

On the whole, Parliament appears to have acted wisely in leaving the farther investigation of this unhappy affair to the regular tribunals of the country.

We rejoice to observe that there has been no difference of opinion in parliament, either as to the mischievous tendency of the meetings which had been held by the radical reformers in different parts of the kingdom, or as to the evils arising from the circulation of the blasphemous and seditious tracts which have of late inundated the country. The Opposition hold that these evils may be effectually obviated by a vigorous execution of the existing laws. Government, on the other hand, are of opinion that some new measures of legislative counteraction are necessary; and in this opinion it will be seen, by what we have said in our last Number, that we entirely concur. What the particular measures are which ministers intend to propose to parliament we have not yet learnt. But of this we are fully persuaded, that unless they comprehend some plan for alleviating the distress which prevails in the disaffected districts, they will prove miserably ineffectual to their end. It has been with much regret that we have perceived, during the few days that parliament has been assembled, scarcely the slightest indication of an intention to consider the state of our starving manufacturers with a view to their relief. The speech of the prince regent, indeed, alludes to their deplorable condition. "I deeply lament the distress,"

he observes, felt by those who more immediately depend on certain branches of our manufactures in which "some depression continues to exist." On reading this clause, we confidently anticipated a recommendation to parliament to deliberate on the best means of applying a remedy to the evil. But instead of this, an opinion is given, which we conceive to be, at least, very questionable, respecting the cause of this depression; and a hope expressed, which we deem to be no less questionable, that it will be found to be of a very temporary nature. This mode of treating the subject reminds us forcibly of the words of an Apostle, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" As early as July last, ministers were "fully apprized" of "the deep distresses of the manufacturing classes," and of their being even "oppressed with hunger," (we use the very words of the Manchester magistrates, in writing to Lord Sidmouth,) and yet no serious effort has been made, nor any measure, as far as we can understand, even contemplated, for relieving this dreadful pressure. We are aware of the commonplace arguments which may be used against any interference on the part of the legislature; but after having framed and so long upheld the present system of our poor laws, the fruitful source of much of the existing misery, they are bound at least to satisfy themselves and the public that there are no means of alleviation within the reach of the united wisdom and benevolence of parliament which they have left unattempted. We would again refer our readers to what we have said on this and some kindred topics in our two last Numbers; and shall only now repeat our deliberate conviction, that unless the legislature, besides imposing the requisite restraints on the abuse of public meetings, and of the liberty of the press, (the necessity of which restraints none can feel more strongly than we do,) shall revise and amend the whole of our domestic policy, as it respects not only the temporal but the moral condition of our population, they will but retard the day of convulsion and blood. They will only have, as it were, skinned over, by means of astutings, the ulcer of the state, which, in

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the mean time, will be spreading in secret, until it breaks forth, at length, with uncontrollable malignity.

But let it not be supposed that it is the government alone whom we consider as obnoxious to the charge of a culpable remissness in thus providing for the permanent security of the state. We think their opponents at least equally to blame on this head. We have read with great attention all that they have said in parliament since its meeting, and certainly we must allow that, in doing so, we have perused much eloquent declamation against the government, as weak, and inefficient, and corrupt, and have listened to many loud complaints respecting the weight of taxes and the profusion of ministers; but we have not yet met with any attempt (we except the speech of Mr. Wilberforce, who is notoriously no party man) to direct the deliberations and the efforts of the legislature to the adoption of some rational plan to relieve the existing distress among our labourers, or to lay a solid foundation for promoting their temporal comfort and their moral improvement. "Government," said Mr. Burke, "is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom." But to this view of their duty as legislators, the speakers in the late debates seem hardly to have adverted, except indeed incidentally, when an allusion to the existing distress was calculated to serve a party object, and to give force to the arguments employed to throw discredit on the government. We trust that the

residue of the session will exhibit a more gratifying spectacle, and that the two parties, having already measured their strength, and respectively expressed their sentiments of the past misconduct of each other, will now unite in devising the means of radically curing the evils which they have united in admitting and deploring. From these admissions as well as from the documents laid on the tables of parliament it is clear that the disaffected aim at nothing less than the complete overthrow of the constitution, and the violation of all the established rights of property, and that they are silently but most effectually preparing for the accomplishment of their nefarious designs. But then it is no less evident, from the same authorities, that the privations to which multitudes are subjected by the want of employment are of the most galling kind, and that many may with truth be said to be in a starving condition. Why should not the wisdom of parliament be applied to the consideration of the remedial measures called for, not by one of these classes of evil only, but by both? It is to this that our solicitude extends on the present occasion; and we feel deeply that such a course is imperiously required, not merely by the most sacred obligations of duty, but even by a selfish and sordid regard to our own personal interests. The preservation of our most cherished institutions, nay our very social existence, seems to us to depend upon it. It is therefore we conceive ourselves bound to speak, as we feel, *strongly* upon the subject, however slender may be the effect of our remonstrances.

OBITUARY.

MRS. MARTHA MORE.

On the 14th of September, 1819, at Barley Wood, near Wrington, Somersetshire, in the 67th year of her age, departed this life, Mrs. Martha More, the youngest of the five Mrs. Mores of that place, leaving Mrs. Hannah More the sole survivor of all her sisters: the three eldest of whom had died in natural succession, each at the more advanced age of 75.

The last seizure of Mrs. Martha More was sudden, having laid her on the bed of death only for a few days, with an acute inflammation of the liver. But it was not so sudden as to deprive her of the opportunity of exercising, or her friends of the satisfaction of witnessing, those Christian graces of faith, patience, and resignation to the

will of her heavenly Father, for which she had been long distinguished. She had been for many years a severe sufferer under the varying but always painful forms of a liver complaint, during the course of which, no murmur was heard to escape from her, but, on the contrary, her mouth was filled with thanksgiving, and her tongue with praise. Her numerous and attached circle of friends have, in her departure, chiefly to mourn their own loss, in being deprived of so bright an example of the power of Christian grace. And as for her now solitary sister, we trust, that on this fresh occasion of manifesting the strength of principles transcribed from her own heart into her invaluable works, she will find effectual consolation in reflecting on that happy lot which the object of her affection now enjoys, and for which she had been so long

preparing; and that she will thereby be animated with a like patience, to endure her own bereaved condition, in submission to the will of her heavenly Father!

It is not our intention to enter at any length into the history of Mrs. Martha More's life. About the year 1789, she retired with her four sisters, first to Cowslip Green, a place in the neighbourhood of Bristol; and afterwards to their final retreat at the beautiful cottage and grounds of Barley Wood, which was laid out entirely by their own taste. During the thirty years which were passed in this retirement, she bore a most distinguished and active part in those various "works of faith and labours of love" which were planned by her sister Hannah, for the benefit of the poor around her, and which have rendered her residence there a blessing to many thousands of her fellow-creatures. While Mrs. Hannah, also, was exerting so successful an influence over the public mind and morals, by her inestimable writings, Martha was accustomed to watch over her with incessant care; and to tend her couch with the most tender assiduity, during the successive inroads made by her mental labours, upon a constitution naturally delicate, and a frame peculiarly susceptible.—In conversation, the energetic powers of Mrs. Martha's mind appeared to great advantage. She always assisted, and often furnished the topic, without any apparent consciousness, much less any display, of her own powers. It was to another, rather than to herself, that she ever desired to turn the eyes, the thoughts, the hearts of all; and to an attentive observer, she would often seem to be supplying what might be called the raw material of conversation, capable, from its intrinsic worth, of being worked up by her sister into articles of exquisite beauty. Never, perhaps, has there been witnessed an instance of more entire self-devotion to the comfort and happiness of another, than Mrs. Martha More exhibited towards her sister. She seemed to live but for her, and whatever fame or credit she herself acquired, it was her delight to lay it at her sister's feet.

But it was in still more active scenes of useful benevolence that the character of Mrs. Martha More shone forth in its purest lustre. In the Sunday Schools and Female Clubs, often comprised under the general term of Mendip Schools, established by Mrs. Hannah More in the surrounding villages (one at Cheddar, a distance of fifteen miles,) the talents and energy of the subject of this notice shone conspicuously. If, in the formation and regulation of these in-

valuable institutions, and in the management of them for years of unremitting zeal, though declining health, Hannah sustained a larger share than her sister; yet Martha's peculiar energy of character, and her capacity of indefatigable exertion, raised the positive amount of her contributions very high in the scale. But we need not attempt to fix the relative proportion of their merits. The grateful acknowledgments of thousands of young and old in the surrounding country, have woven a memorial wreath for all these sisters in common, by whom they were raised from comparative barbarism to a state of intellectual and moral culture, and not a few of them turned from Satan unto God.

For several years past, the strength and health of Mrs. Martha More had sensibly and rapidly declined, and she became subject to violent and long-continued pains in the head; which, could not, however, withhold her from the office of the most affectionate nurse around the sick couches of her elder sisters, and particularly that of Mrs. Hannah. But a week before her last seizure, Martha had been so well, that though she had been unable to read the family prayers for several years, she said exultingly to her sister, "I am now the best of the two, and I *will* read them." On the Sunday, she undertook the task of reading a sermon to the family, and, as if by a species of foreboding choice, wearing a mysterious but not unkindly aspect, she selected one, the text of which was furnished by the prophetic address of the Psalmist, "Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth." An old, intimate, and highly valued friend, had been passing some days at Barley Wood with his family, and she had been greatly enlivened by his society. On the evening which preceded her seizure, she continued in conversation with him till a late hour, when she retired to rest. In about an hour and a half she awoke in excruciating agonies: her shrieks were such as to rend the very heart. After a paroxysm of some continuance, she sank for eight or ten hours into a state of total insensibility. After recovering from this stupor, she continued to experience severe pain, with occasional attacks of delirium; but, whether rational or delirious, her expressions all indicated a strong faith in her crucified Saviour. In her moments of perfect composure, she lamented that she had done so little for God, but was thankful that she had never trusted in any thing she had done, but only in His mercy who had died to save sinners. A few hours before her death, her mind frequently wandered.

She was, however, perfectly calm ; and appeared, even in her wanderings, full of piety and charity, ordering clothing for the poor, and otherwise expressing her benevolent and devout feelings. Her sister received her last breath, when she calmly slept in Jesus without sigh or groan. The death of few private persons has been more lamented. Funeral sermons were preached on the occasion in several neighbouring churches, and there seemed scarcely a dry eye in any of them. Many even put themselves into deep mourning, and appeared to feel as if they had lost a member of their own family. Surely the memory of the just is blessed !

Thus died, or rather thus began to live, this excellent and exemplary woman. Her deeds of posthumous worth will speak for themselves. "Such in those moments as in all the past," her dying bequests will bear ample testimony to the prevailing disposition of her life. She has bequeathed, after the decease of her surviving sister, (which God long avert !) the sum of one thousand pounds to the British and Foreign Bible Society ; five hundred pounds to the Church Missionary Society ; one thousand pounds 3 per cents to assist in educating pious young men for holy orders with some smaller benefactions, equally indicative of the interests which lay nearest her heart.

We will close our brief sketch, by noticing more particularly some traits of character which shone conspicuously in this highly valuable though private individual.

The quality most worthy of note, as the basis of Mrs. Martha More's character, was her *unfeigned Christian humility*—a humility which was no less active and beneficial to others than it was ornamental to herself. There seemed, to her own mind, to be ever present a sense of her own unworthiness and unprofitableness. This self-renunciation was particularly exemplified by the absence of the slightest tincture of superciliousness, or feeling of superiority, in her behaviour towards others. On the contrary, she possessed a spirit of the most unaffected and felicitous condescension to those of low estate. All who have witnessed the indefatigable labours of this excellent woman, in conducting the institutions already mentioned, for instructing poor children, and clothing, portioning out and otherwise benefiting poor women of all ages, must have been struck by the complete insight she seemed to possess into all the affairs of the interesting objects of her care, and the perfectly familiar yet energetic manner in which she would address

them, on every subject connected both with their present and their eternal welfare. This familiarity with the cottages and the hearts of her poor neighbours, when acquired by a mind of so energetic and commanding a cast, naturally tended to give her an extraordinary degree of influence among them.* Her word was listened to as the decision of a judge. She was remarkably fitted by her natural talents, and acquired habits of thinking and acting, as well as by the union of overflowing sympathy and resistless energy, to have been the associate of Mrs. Fry in arresting the attention and reforming the lives of the lowest and most obdurate of her sex.

To Mrs. Martha More belonged also, as has been already hinted, a *strongly susceptible mind*, which disposed her cordially to sympathize with the varied feelings, the wants and infirmities, the joys and the sorrows of all around her. She may be truly said to have rejoiced with them that rejoiced, and to have wept with them that wept. Her warm and affectionate soul appeared as if mechanically to vibrate, like a well-strung harp, to every varying note of our common nature : it responded to every touch of benevolence.

Another prominent characteristic of her mind was a *devoted love and ardent attachment to the king and constitution*. She more marked excellences than defects. Her enthusiasm was on the side of the former : the latter were ever the subject of her unfeigned regret. She had a particular admiration of high talents when well employed. Here was an innate and old-fashioned love of greatness in connexion with sterling worth ; and those who have witnessed her glowing participation in the triumphs of a Pitt, a Nelson, and a Wellington, would want no better contrast with the colder but not wiser speculations of modern theorists, who

* It was doubtless in this same school, the labours of which she most fully shared as well as directed, that Mrs. H. More acquired the peculiar talent, of descending, with such singular success, from Percy and Hints for a Princess, to the ballads of "Dan and Jane," and "the Riot," and to the annals of "Tom White the Postilion," and "Black Giles the Poacher." Such acquirements, though most interesting in their results, can be purchased only by constant and minute attention to details, often not only uninteresting, but painful. They are the effect of repeated acts of self-denial, and of the most patient and long-suffering Christian affection.

merge every thing heroic in the depths of a vain philosophy.

Nor was she less remarkable for a steady attachment to established order in religion than in politics. Her conscientious feeling and her devotional spirit equally led her to prefer the worship of the Established Church to every other; and it was with no common warmth that she would pay her tribute of something more than respect to those bishops and pastors who embodied, as it were, its excellent principles in their lives and conversation. But though she loved the Established Church, she was no bigot. None more respected the pious and peaceable Dissenter: nor did she deem it an inconsistency to hold many of them in high personal regard. No one met with more Christian cordiality every denomination of religionist on neutral ground; and especially in that, to her mind, most congenial institution, the British and Foreign Bible Society. Her testimony on this head, as we have seen already, though she is "dead, yet speaketh;" and the dying testimony of such a person will not be without its weight to those who value the judgments of the wise and good. Whatever of irregularity that institution is said by its enemies to impart to some of its friends, it assuredly imparted none to her. Nor did she deem that the pious and peaceful anniversary of a Wroughton Bible Society rendered it inconsistent for her to sorrow, when she beheld the peace of the church disturbed by real fanaticism, or by the mournful errors of a misguided Se-
cession.

In fine, hers was the steady and consistent course of one who pursues, as paramount to every other object, the glory of God, and the grace and salvation of the Gospel of Christ. She enjoyed alike a happy exemption from those tumultuous passions which kindle strife among the professors of a religion of peace, and from those violations of the spirit of charity which are produced by a senseless zeal for the mere forms of devotion. She felt deeply and seriously, and therefore sympathized with others who did the same. She had no fears, either for them or for herself, of going too far in a right direction: her grand apprehension was that of not going far enough. Hers was a steadfast faith, a joyful hope, a rooted charity. Guided by these, or by that grace which can alone inspire them, we cannot doubt that she "so passed the waves of this troublesome world, as finally to attain the land of everlasting life." May her surviving and sorrowing friends, and the world at large, to which she has left the memory and the example of her many excellences, unite in earnest prayer, doubtless often her own, for qualities which may bring us the nearest to our highest earthly models, and into a happy state of approximation to their best heavenly hopes;—

For Love which scarce collective man can fill,
For Patience sovereign o'er transmuted ill,
For Faith which, panting for a happier seat,
Courts death, kind Nature's signal for retreat.

ANSWERS TO CORRESPONDENTS.

A; and a Paper *On the Complaints made by many Ministers of Want of Success in their Ministry*; will appear.

CIB; B. M. S.; L. H. C.; H. R. G.; F.; ALEBTHEIA; H.; AN UNBENEFICED CLERGYMAN; and AN ANTISATYRIST; are under consideration.

G., will perceive that the object of his paper has been in some measure anticipated by another Correspondent.

Of J. T.'s letter, on our last "View of Public Affairs," we shall only say, that we might have answered it, had it been couched in gentlemanly or Christian terms. We could wish, however, that in place of abusing the Government, the Magistrates, and the Clergy, and wondering at "our dreadful infatuation" in not doing the same, he would learn to correct the profane exclamations in his own pages, and there exhibit the Christian spirit which he recommends to others.

WELLS & LILLY,

[Publishers of the American Edition of the *EDINBURGH* and *QUARTERLY REVIEWS*, No 97, Court Street, Boston,]

WILL SHORTLY PUBLISH

AN INTRODUCTION

TO THE

CRITICAL STUDY AND KNOWLEDGE

OF THE

HOLY SCRIPTURES.

BY **THOMAS HARTWELL HORNE, A.M.**

ILLUSTRATED WITH MAPS AND FAC-SIMILES OF BIBLICAL MANUSCRIPTS.

EXTRACT FROM THE PREFACE.

THE Work now offered to the Public is designed as a comprehensive MANUAL of Sacred Literature, selected from the labours of the most eminent Biblical Critics, both British and Foreign. It originated in the author's own wants many years since, at an early period of life; when he stood in need of a guide to the reading of the Holy Scriptures, which would not only furnish him with a general introduction to them, but would also enable him to solve apparent contradictions, and to study the Bible with that attention which its supreme importance demands: for "every sentence of the Bible is from God, and every man is interested in the meaning of it*." At this time the author had no friend to assist his studies,—or remove his doubts,—nor any means of procuring critical works. At length a list of the more eminent Foreign Biblical Critics fell into his hands, and directed him to some of those sources of information which he was seeking; he then resolved to procure such of them as his limited means would permit, with the design, in the first instance, of satisfying his own mind on those topics which had perplexed him, and ultimately of laying before the Public the result of his inquiries, should no treatise appear that might supersede such a publication.

The idea thus conceived has been steadily kept in view for upwards of seventeen years; and although, during that interval, several valuable treatises have appeared on the study of the Holy Scriptures, to which he gladly acknowledges himself indebted for many important hints and illustrations; yet, since no one has been published in the English language, embracing *all* those important subjects, which the author apprehends to be essential to the CRITICAL STUDY of the sacred volume, he has been induced

* Bishop Horsley.

to prosecute his investigations, the result of which he now tenders for the assistance of others.

The work thus offered to the attention of the Public, will be found to consist of three Parts, viz.

PART I. comprises a CONCISE VIEW OF THE GEOGRAPHY OF PALESTINE, and of the political, religious, moral, and civil state of the Jews; illustrating the principal events recorded in the Scriptures.

To have written a complete treatise on Biblical Antiquities, would have required a work nearly equal in extent to the present: but, though the author has been designedly brief in this part of his undertaking, he indulges the hope that few *really essential* points, connected with sacred antiquities, will appear to have been omitted.

PART II. treats ON THE INTERPRETATION OF THE SCRIPTURES, in all its branches; first specifying the various subsidiary means for ascertaining their sense, and applying the sense when ascertained to the interpretation of the inspired volume. The utmost brevity, consistent with perspicuity, has been studied in this portion of the work; and therefore but few texts of Scripture, comparatively, have been illustrated at great length. But especial care has been taken, by repeated collations, that the very numerous references which are introduced should be both pertinent and correct; so that such of the author's readers, as may be disposed to try them by the rules laid down, should be enabled to apply them with facility.

PART III. is appropriated to the ANALYSIS OF SCRIPTURE. It contains a history of the sacred canon of the Old and New Testament, together with an abstract of the evidence for the divine origin, credibility, and inspiration of each,—especially of the New Testament; and also copious critical prefaces to the respective books, and synopses of their several contents. In drawing up these synopses, the utmost attention has been given in order to present, as far as was practicable, at one glance, a comprehensive view of the subjects contained in each Book of Scripture. How necessary such a view is to the critical study of the inspired records, it is perhaps unnecessary to remark.

In executing this part of his work, the author has endeavoured to steer between the extreme prolixity of some analysts of the Bible and the too great brevity of others: and he ventures to hope, that this portion of his labours will be found particularly useful in studying the doctrinal parts of the Scriptures.

The APPENDIX embraces the principal topics of biblical criticism,—such as manuscripts and editions of the Scriptures, various readings, select lists of commentators on biblical critics of eminence, &c. &c. which could not with propriety be introduced into the body of the work, without blending together two subjects that are essentially distinct, viz.—The *Criticism* and *Interpretation* of the Bible. Particular care has been bestowed, in order to ensure correctness in the maps, and fac-similes of biblical manuscripts, which accompany these volumes.

Throughout the work, references have been made to such approved writers as have best illustrated particular subjects; and critical notices of their works have been introduced, partly derived from the author's knowledge of them, partly from the recorded opinions of eminent biblical critics, and partly from the best critical journals and other sources:—the preference being invariably given to those, which are distinguished by the acknowledged talent and ability with which they are conducted. The recent opening of the Continent, and the sales by auction of several valuable divinity libraries, have also enabled the author to procure many critical works that would otherwise have been inaccessible.

Of the works cited in the notes to the following pages, the author has been particular in specifying the editions. They are all referred to as authorities for the statements contained in the text; many of them furnish details, which the limits of the present volumes would not admit; and some few give accounts and representations, which he thought he had reason to reject. All these references, however, are introduced for the convenience of those readers, who may have inclination and opportunity for prosecuting more minute inquiries.

Such are the plan and object of the work, now submitted to the candour of the Public. The Author has prosecuted his labours under a deep sense of the responsibility attached to such an undertaking; and, though he dares not hope that he can altogether have avoided mistake, yet he can with truth declare that he has anxiously endeavoured not to mislead any one.

“ THIS work we bring forward with confidence to the notice of our readers, as the very best introduction to the critical study of the Holy Scriptures, in the whole compass of English Literature. It is a comprehensive digest of the labours of the most eminent writers, both foreign and domestic, on subjects of Biblical Criticism. It has engaged the attention of the author for a considerable number of years, and is replete with proofs of his industry; nor is this the only qualification for the undertaking which is displayed in the execution of the work: it exhibits a sound judgment and considerable ability. It is altogether an invaluable work, and cannot fail of procuring for the author, the warm commendation of every liberal scholar. To the Biblical student it may be safely recommended, as affording him some assistance in the pursuit of his proper object, the knowledge of the Scriptures, than any other publication whatever, and as entitled to a place in his library, whether it be large or small, among the books which he will never regret having purchased.

“ The work is divided into three parts. There are some excellent preliminary considerations on the moral qualifications for studying the Scriptures, a most important topic, which biblical Students are in great danger of overlooking, and which cannot be too closely or too frequently pressed upon their regard.

“ The embellishments, of this valuable work are, *Fac Similes* of the *Codex Argenteus*, the *Codex Bezae*, the *Codex Laudianus* 3. the *Codex Rescriptus* of Matthew's Gospel, published by Dr. Barrett, and the *Codex Ebnorianus*; with four Maps, viz. of Palestine, of Judea, adapted to the gospel history of the journeyings of the Israelites, and of the Travels of the Apostles.

“ In a work embracing so great an extent of sacred literature, it is not one of the less difficult labours of the author, to apportion to every distinct subject its appropriate space, and so to regulate the admission of the respective articles, that while nothing important is excluded, only what is useful may obtain a place. In this respect Mr. Horne has acquitted himself much to our satisfaction; the evidences of judicious selections present themselves throughout the work, and the readers confidence in the judgment of the author strengthens as he proceeds with its perusal.

“ We are greatly pleased with the serious spirit which pervades these volumes; a spirit which, we regret to say, has not always distinguished the labours of scriptural critics. Too many of them have treated the literature of the Scriptures as a subject of speculation, apart from its real utility in assisting the understanding to apprehend the design and import of Revelation, for the purpose of applying its truths and influence to the heart. We would have the student reminded with urgent frequency, that the

knowledge of manuscripts and versions, of various readings, and critical productions, is not an ultimate object that, how creditable soever it may be to him as a scholar, to possess a familiar acquaintance with these and similar subjects, his business with the Bible is, to become 'wise unto salvation.' To how great advantage, compared with some other writers, does the present author appear.

The concise view of Sacred Geography, including the Topography of Jerusalem, which is comprised within forty-eight pages, is drawn up with great care, and constitutes one of the best compendiums on the subject, which we remember to have seen. &c. &c.

Eclectic Review for January 1819, page 21 &c.

It is saying much,—yet, as far as our knowledge of Biblical works extends, not *too* much, to assert of these volumes, that they constitute the most important Theological publication of their kind, which has appeared in this or any other country for some years. It is quite impossible for us to give a critical review of their numerous contents.—It is, however, the less necessary to be thus minute, as the work *must* eventually make its way to publicity. No well assorted Theological Library can be long without it; and even those students in divinity, whose pecuniary resources are too limited to admit of wanton expenditures, would do well, even on the score of economy, to include these volumes in the list of their library. We say, even on the score of economy, because Mr. Horne has contrived to condense and concentrate in two large octavo volumes, the real information of many quartos and folios; and what is of not less importance, he has furnished such numerous and minute references to his authorities, as must be of extensive service to those who desire to obtain more detailed information. &c. &c.

We sincerely wish Mr. Horne the blessing of God upon his laborious exertions, which, we trust, will greatly facilitate the critical study of the Sacred Scriptures.

Christian Observer, November 1819. page 723.

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